THE KAMALA LECTURES



KAMALA DEVI

Kamala Lectures

THE
PHILOSOPHICAL DISCIPLINE

BY

GANGANATHA JHA



CALCUTTA UNIVERSITY PRESS

1928

PRINTED AND PUBLISHED BY BHUPENDRALAL BANERJEE
AT THE CALCUTTA UNIVERSITY PRESS, SENATE HOUSE, CALCUTTA.

Reg. No. 390B.—Sept., 1928—1,000

FOUNDER'S LETTER

77, RUSSA ROAD NORTH,
BHOWANIPORE,
CALCUTTA.

9th February, 1924.

TO

THE REGISTRAR,

CALCUTTA UNIVERSITY.

SIR,

I desire to place at the disposal of my University Government Securities for Rupees Forty Thousand only of the 3 per cent. Loan with a view to establish a lectureship, to be called the *Kamala Lectureship*, in memory of my beloved daughter Kamala (*b*. 18th April, 1895—*d*. 4th January, 1923). The Lecturer, who will be annually appointed by the Senate, will deliver a course of not less than three lectures, either in Bengali or in English, on some aspect of Indian Life and Thought, the subject to be treated from a comparative standpoint.

The following scheme shall be adopted for the lectureship :

(1) Not later than the 31st March every year, a Special Committee of five members shall be constituted as follows :

One member of the Faculty of Arts to be nominated by the Faculty.

One member of the Faculty of Science to be nominated by the Faculty.

One member to be nominated by the Council of the Asiatic Society of Bengal.

One member to be nominated by the Bangiya Sahitya Parisad.

One member to be nominated by the Founder or his representatives.

(2) The Special Committee, after such enquiry as they may deem necessary, shall, not later than the 30th June, draw up a report recommending to the Senate the name of a distinguished scholar. The report shall specify the subject of the proposed lectures and shall include a brief statement of their scope.

(3) The report of the Special Committee shall be forwarded to the Syndicate in order that it may be laid before the Senate for confirmation not later than the 31st July.

(4) The Senate may for specified reasons request the Special Committee to reconsider their decision but shall not be competent to substitute another name for the one recommended by the Committee.

(5) The Lecturer appointed by the Senate shall deliver the lectures at the Senate House not later than the month of January next following.

(6) The Syndicate shall, after the lectures are delivered in Calcutta, arrange to have them delivered in the original or in a modified form in at least one place out of Calcutta, and shall for this purpose pay such travelling allowance as may be necessary.

(7) The honorarium of the Lecturer shall consist of a sum of Rupees One Thousand in cash and a Gold Medal of the value of Rupees Two Hundred only. The honorarium shall be paid only after the lectures have been delivered and the Lecturer has made over to the Registrar a complete copy of the lectures in a form ready for publication.

(8) The lectures shall be published by the University within six months of their delivery and after defraying the cost of publication the surplus sale proceeds shall be paid to the Lecturer, in whom the copyright of the lectures shall vest.

(9) No person, who has once been appointed a Lecturer shall be eligible for re-appointment before the lapse of five years.

Yours faithfully,

ASUTOSH MOOKERJEE.

PREFATORY NOTE

When in the month of April last, I got an invitation from the Registrar of the Calcutta University enquiring if I would accept the Kamala Lectureship for 1926 if it were offered to me, I wrote back in reply as follows :-

> "I shall deem it a privilege to be appointed a Kamala Lecturer specially as it will be in succession to two such distinguished lecturers of world-wide reputation as Dr. Besant and the Right Hon'ble Mr. V. S. Srinivas Shastri; and more specially as it is an endowment made by the late lamented Sir Asutosh Mookerjee to whom I am indebted for so many things. I may state however that I feel a certain amount of diffidence in being called upon to follow such eloquent lecturers. I am sure my best effort will fall flat on the ears of the audience that has heard Dr. Besant and Mr. Shastri. This feeling of diffidence is sometimes so strong as to lead me to decline the proposed honour with thanks. But the

temptation is too great; it would be more than human on my part if I were to refuse such a signal honour at the hands of the greatest Indian University which has known me only as one of its thousand and odd undergraduates in 1888."

I should like to stress this point again, that my only claim on your attention is that I am standing under the roof of my *alma mater*—the institution under which I matriculated in 1886 and under which I passed my First Examination in Arts in 1888, and which I left only because the College at which I had the privilege of reading—the Queen's College at Benares—was placed from that year onwards under the newly founded University of Allahabad.

I am afraid in the treatment of my subject I shall, towards the end, be doing something which I have been preaching against. I have, as some of you know, been warning our younger scholars against depending much upon translations of ancient classical works; and yet for all the non-Sanskritic systems that I am going to deal with I have depended entirely and absolutely upon translations. I have however had my excuse. Under the mandate of the University these lectures had to be "comparative," and yet I am perfectly ignorant of all classical languages except Sanskrit. Under the circumstances, I had to go to the translations. My only hope is that as the

translations I have used were suggested to me by friends who were conversant with their originals, I have not fallen into the mistake into which orientalists have fallen in regard to the subject-matter of our study.

The friends who have helped me in this connection are my pupil and colleague Pandit Ksetresh Chandra Chattopadhyaya, and my colleagues, Mr. N. C. Mukherji and Mr. M. Hafiz Syed—to all these I am deeply indebted. I am specially beholden to my esteemed colleague, Professor R. D. Ranade, for many helpful suggestions.

GANGĀNĀTHA JHĀ

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INTRODUCTION

It is nearly thirty-six years since I read in the work of an eminent oriental scholar some words to the effect that there was no room for morality in Indian Philosophy. Even at that remote period of time, when I had just begun to dive into the depths of Indian Philosophy, this statement appeared to have emanated from a propagandist source. Since then, however, statements to the same effect have continued to appear in the works of several scholars who were expected to know better. I shall reproduce here a few passages from the works of these scholars.

(*a*) "Kapila had no desire to raise mankind to a higher degree of moral excellence." (Davies: *Hindu Philosophy*, p. 102.)

(*b*) "There is no place for Duty, or a sense of sin in failing to fulfil it, in the system of Kapila" (p. 113).

(*c*) "Morality may be discarded from our thoughts (when dealing with Kapila). To strive for inward purity, or to contend for a noble purpose in our own lives, or for the benefit of others was not man's most necessary purpose" (p. 145).

"The system of Vedanta is rightly charged with immorality..............What moral results could possibly be expected from a system so devoid of motives for a life of true purity ?" (Jacob : *Hindu Pantheism*, p. 122.)

"The knowledge of Ātman may be compared to that icy-cold breath which checks every development and benumbs all life. He who knows himself as Ātman is indeed for ever beyond the reach of all desire and therefore beyond the possibility of immoral conduct, but at the same time he is deprived of every incitement to action or initiative of any kind........... When the knowledge of Ātman has been gained, every action, and therefore every moral action, has been deprived of meaning. Moreover moral conduct cannot contribute directly, but only indirectly, to the attainment of the knowledge that brings emancipation" (Deussen : *Philosophy of the Upaniṣads*, pp. 361-362).

(*a*) "There is little of moral or spiritual significance in this propitiation of the forces of nature. A sinner is for the most part nothing else than a man that fails to pay praise and

prayer and sacrifice to the deities ; the good man is he that flatters, feeds and wins the favour of the gods" (Gough: *Philosophy of the Upaniṣads*, pp. 11 *et seq.*).

(*b*) "There is little that is spiritual in all this. The primitive Indian Philosophies teach that the individual self is to be annulled by being merged in the highest self.......The Indian sages seek for participation in the divine life, not by pure feeling, high thought, and strenuous endeavour,—not by an unceasing effort to learn the true and do the right,—but by the crushing out of every feeling and every thought, by vacuity, apathy, inertia and ecstasy. They do not for a moment mean that the purely individual feelings and volitions are to be suppressed in order that the philosopher may live in free obedience to the monitions of a higher common nature. Their highest self is little more than an empty name. Their pursuit is not a pursuit of perfect character, but of perfect characterlessness.......It is no part of the spirit of the Indian sages to seek to see things as they are, and to help to fashion them as they ought to be. (For the Brāhmaṇa and the Buddhist) there is no quest of verity and of an active law of righteousness, but only a yearning after resolution into the fontal unity of undifferenced being, or, for the Buddhist a

yearning after a lapse into a void.......The Upaniṣads are the work of a rude age, a deteriorated race and a barbarous and unprogressive community" (p. 266 *et seq.*).

Even Mecaulay's proverbial school-boy should have known how superficial all these observations are. But prejudices die hard. There are still many serious students of Philosophy—even in India—who honestly believe in these statements. Whenever I have had an opportunity of doing so, I have tried my best to protest against these aspersions. But all these attempts have been sporadic. When therefore an opportunity was given to me by this Mother of Indian Universities, I decided to take advantage of it not only to make a protest against the aspersions cast against a noble and ennobling subject of study, but to demonstrate, by means of a detailed study, the injustice of these aspersions.

This accounts for the title of these lectures—"Philosophical Discipline." What I mean by this term is what in the language of the Pandit would be called Adhikāri-nirūpaṇa; *i.e.*, a detailed study of those qualifications and conditions which must be acquired and fulfilled by the aspirant to philosophical studies before he can enter their portals, and also during the course of those studies, until he reaches the final Goal. It will be my business to show that instead of there being no room for morality in Indian Philosophy, there

is a very strict discipline involved in the study and consummation of that Philosophy,—this discipline being not only physical and intellectual, but also, and mainly, ethical and spiritual.

In India, Philosophy has never been divorced from Religion. It is under the influence of this tradition that, in the course of these lectures, we are going to have what some people might regard as a hopeless jumble of "Philosophy" and "Religion." For in India the one end to be attained is *Mukti*, and in the attaining of this end we cannot eschew either Religion or Philosophy; in fact, for us, the two may be regarded as one.

These lectures being meant to be comparative, I shall devote a portion of them to the description of the "philosophical discipline" that can be traced in the literature of Babylonia, Assyria, Egypt, Greece, Rome, Arabia, Persia and China.

There is one point in regard to these lectures which I wish to emphasise, and (perhaps) apologise for, at the very outset. It is my desire to place before you, as far as possible, the statements of the writers themselves, and not mere deductions and implications drawn by myself. It is only in this manner that we can be sure of our own account being entirely fair, unvarnished and unprejudiced. In making our own deductions, we cannot save them from being coloured with our own preconceived notions and prejudices.

There will therefore be very little of what may be regarded as "original." What I wish my statements to be is not "original," but (as far as possible) exact copies of the originals. In the case of the Indian Philosophical systems, this plan shall be followed more strictly than in the case of the foreign systems, in regard to which latter my knowledge cannot but be 'secondhand'; as being unable to deal with the originals, I have had to depend upon translations and accounts supplied by well-known writers.

Under this plan, the lectures will consist of what may be regarded, more or less, as mere quotations, and (in some cases) what may appear to be a mere "catalogue of virtues"; and what will be my contribution will be only the connecting links. It is hoped that when you have heard (or read) these quotations as arranged and linked together, the truth will dawn upon you that in Indian Philosophy there is not only room for morality and moral discipline, but that both these are among the absolute essentials of that Philosophy.

What we understand by "Discipline" is thus set forth in a modern work (Hastings: *Encyclopedia of Religion and Ethics*):—

"'Discipline' is instruction,—that which belongs to the *discipulus* or scholar,—and is antithetical to 'doctrine,'—that which pertains to the doctor or teacher. Hence, in

the history of the words, 'doctrine' is more concerned with abstract theory, and 'discipline' with practice or exercise.

"It is only in the voluntary discipline of the self that we find that true morality which is inspired by an indwelling principle expressing itself in all the details of conduct. Such discipline alone can lead to true self-control, which we may regard as its final end.

"Psychology demands that such discipline shall embrace the whole nature of man, in its threefold aspect of knowing, desiring and willing.......Bearing in mind this ideal of moral unity, we return once again to the Aristotelian conception of virtue, which we found to be a 'habit of choice or purpose, purpose being desire following upon deliberation.' This conception of virtue as an expression of the whole self in its threefold aspect of knowing, desiring and choosing, implicitly contains the idea of unity, of man's moral life—an idea rendered explicit by modern writers in their insistence that an adequate treatment of the moral life can be attained only by basing ethical theory on a concrete psychology, which shall take into account the whole nature of man.

"We may now proceed briefly to examine the lines on which man must discipline himself in order to acquire the self-control which will enable him to know the Truth, to desire the

Good, and to will the Right, and thus to realize Reality in its threefold aspect.

" (*a*) *Discipline of the intellect.*—We find, in the case of the intellect, that the datum is already given in the sensational basis of knowledge. Out of this vague presentational continuum man must, by his own intellectual activity, construct a world for himself. The complete determination of this originally chaotic sphere, when reduced by the mind to the cosmos of intelligence, would be the truth ; and herein lies the intellectual ideal which all mental discipline must keep in view.

" (*b*) *Discipline of the will.*—Turning now to the sphere of the will, we find, as in the case of the intellect, that the datum of volition is already given in the impulsive tendencies or propensities to act. It is then the work of will, not to create fresh data, but so to direct and control these natural impulses as to bring unity and system into this originally chaotic motor continuum of vague desire, of which the complete determination and definition would constitute the right. Now we find that the will, in thus organizing impulse, fulfils a function analogous to the intellectual activity of apperception.

" It is not the natural and unformed but the disciplined will which habitually performs this activity of moral apperception. Here again, as

in the sphere of intellect, moral training reveals itself in the power to select from among various possible lines of conduct, by means of the inhibition of impulsive tendencies, or the pause during which alternative activities are suspended, and by attention to the probable result of such activities in the light of the moral end. When a man has thus learnt to control his actions, he is no longer at the mercy of the dominant idea of the moment ; he ceases to be the slave, and has become the master, of his impulses. Such mastery, however, is not the result of one day's effort. He who would have the self-control which will enable him to resist that wrong action to which he is most strongly impelled can acquire this power only by a daily self-discipline, in learning to refuse the demands of impulses, even though these be good in themselves.

"(c) *Discipline of the emotions.*—On the emotional side of man's nature, we find no less necessity for training, and no less demand for an acquirement of such control as will give the individual power over the passion which otherwise will master him, thus enabling him to make a choice, in the light of his moral ideal, from among the innumerable channels into which his emotional life may flow.

"We conclude, therefore, that, whether we regard man's nature in its emotional, its volitional, or its intellectual aspect, true moral discipline

reveals itself not in the annihilation of the natural forces, but in their subjugation to a unifying principle which controls the life.''

I have made this rather unconscionably long quotation in order to clear our way and to have present in our mind a well defined picture of what morality and moral discipline stands—or should stand—for, in the eyes of those who have declared that there is no room for morality in Indian Philosophy.

CHAPTER I.

DISCIPLINE IN INDIAN PHILOSOPHY.

SECTION I.—GENERAL.

Let us see now what room there is for this "Discipline" in Indian Philosophy.

The discipline involved in the scheme of the "Sacraments" and the "Life-stages" forming as it does the background for the whole span of man's life on earth is presupposed in all systems of Indian Philosophy. In fact there is no way of life for which man can be regarded as fit until he has gone through the preliminary training involved in the said discipline. The "sacraments" begin long before the birth of the child; in reality they may be regarded as starting with the marriage of the child's mother; that is why in all our books dealing with the sacraments Marriage comes first—*Tatrādau vivāhaḥ* we read in Dharmashāstra works. Even so however the first sacrament that is assigned definitely to the child is the "conception" in the mother's womb; this is followed by six sacraments, two before birth and four after birth, and generally during the first six years. All these sacraments may be regarded as tending to provide the incarnating Soul with a suitable physical vehicle, and rendering it "godly" and fit for the strenuous,

lifelong training that is to come during life (Manu, 2. 27-28).

At the top of all this comes the *Upanayana*, Initiation, leading on to *Samāvartana*, which may be regarded as the ceremony of "graduation."

This sacrament has a much higher purpose, involving as it does the perfect training of body, speech and mind, which renders the person fit for the life's journey which, if all goes well, culminates in his deliverance from the cycle of Births and Deaths.

With his Upanayana, equipped with a duly purified body, the boy enters the first stage of his life, called "Brahmacharya," literally, "attendance on the Veda," the life of a "student" devoted to the study of the Veda and its subsidiary sciences.

The details of the sacrament of Initiation, in continuation of which we have the entire period of studentship, represent an exhaustive and all-comprehensive scheme of education.

To avoid confusion we shall confine our account to the training of a Brahmaṇa-boy; there are certain differences in the details pertaining to the different castes.

Normally, this Initiation is performed in the seventh (or eighth) year; but the time does not "lapse" before the sixteenth year. There is thus plenty of latitude given in view of the circumstances of the parents, or some such inevitable

reasons as "the death of the father" or "illness," which may render it impossible for the boy to be properly "initiated." The "initiation" proper consists in imparting to the pupil the Gâyatrî-mantra. The equipment prescribed for the student is simple—Lower garment (generally deer skin) tied with a girdle, an upper garment (subsequently reduced to a threefolded thread) of cotton, a wooden staff and a water-pot. For his food, he must beg, and even so offer all he gets to his teacher and eat only what the teacher gives him. He should eat moderately, and never between meals (Manu, 2. 36-68). After initiating the boy, the teacher instructs him regarding cleanliness, right behaviour, Fire-tending and the Twilight Prayers (2. 69). For the actual reading of the Veda, minute directions are given, and no beginning is permitted until the pupil has purified himself with three "breath-suspensions" (2. 74).

Early in the morning and in the evening, the boy has to recite the Gayatrī-mantra a thousand times. During the entire period of studentship, the boy is to keep his senses under restraint and the mind under control.—Desires should be *suppressed* (not only *reformed*, as under Aristotle) by sheer force of will, not by means of indulgence.

Special stress is to be laid upon the control of the mind, without which all restraints and austerities, sacrifices and renunciations are futile.

The test of this control of the senses and the mind is that the man neither grieves nor rejoices at any sense-experience. But the body should be preserved from injury. The repetition of the Gayatrī-mantra at the two twilights should be done in a retired place and with the body clean and the mind collected. The specific duties laid down for the pupil are—the kindling of the teacher's fire, serving the teacher, sleeping on the ground and begging for food. There are some qualifications for the pupil who may be received, and it is laid down that a teacher may receive as pupil—his own son, the son of his own teacher, a boy who is eager to serve him, a boy who knows a science unknown to the teacher and is willing to impart that knowledge for the purpose of being admitted as a pupil, a boy who is exceptionally righteous, a boy who is related to the teacher, one who is especially competent, who pays an adequate fee, and one who is very gentle. Vedic teaching should never be imparted to one who does not fall into any of these classes; nor to one who does not approach the teacher in the right manner and in the right spirit. Strict rules of etiquette are laid down, in regard to sitting, sleeping, salutation, accosting, and so forth. It is noteworthy in this connection that seniority and superiority were determined by learning, not by wealth or age or pious deeds, or even caste. The subject taught

was the Veda along with the Ritualistic and Esoteric treatises,—the "Ritualistic" Treatise comprising Phonetics, Rituals proper, Grammar, Etymology, Prosody and Astronomy, and the "Esoteric" Treatise, of the Upaniṣads; the duties of man were also taught. Excessive harshness and chastisement were deprecated—"Sweet and soft words alone should be employed by the teacher," says Manu. Leading such a disciplined life, the boy acquires a sanctity that fits him for Vedic study. This study should be accompanied by various austerities and penances. Constant recitation of the Veda was the means for acquiring piety,—the highest penance. While in residence with the teacher, the pupil should keep his senses under control ; every day he should bathe and then make offerings to deities, sages and fathers, and place fuel on the teacher's fire, both morning and evening; he should abstain from honey, meat, perfumes, garlands, flavours, women, fermented acids, and also from killing animals ; he should avoid the use of unguents, collyrium, shoes and umbrella,—and should remain free from attachment, anger and avarice, and avoid dancing, singing and music,—also gambling, quarrelling, calumniating and lying,—from gazing at and touching women and from injuring others. He shall sleep alone and remain strictly celibate. He shall fetch all the water, flower, cowdung, clay and *kusha* that may be needed for the

teacher's household. He shall subsist on alms, which has been regarded to be as good as fasting; but he may partake of food offered to him when invited to a worship or a Shrâddha. He shall keep his body, speech and senses under full control; shall remain well-behaved and well-guarded. Before the teacher, he shall not sit until asked by him to do so. His dress and food should be subdued. Wherever the censuring or defaming of his teacher should be going on, he should either close his ears or move away. He shall be respectful to all kinds of teachers, as also to his blood-relations and the teacher's son and the teacher's ladies. He shall always rise before the sun, and never sleep during the day. The serving of the teacher and the parents is the highest austerity. For the acquisition of knowledge one may approach even a lowly person. The man may in exceptional cases continue as a Religious Student in residence throughout his life, or (as in most cases) make a parting gift to the teacher and take the 'Final Bath' which stands for the completion of his study. The period of residence must be nine years at least, but it may extend to 18 and even to 36 years (Manu, II).

Having learnt the Veda and the subsidiary sciences, the young man enters into the life of the Householder; and this life provides scope for a discipline which, if anything, is harder than that of the life of the Student. Having taken to

himself a wife, he shall treat her as a colleague, not only in temporal, but also in spiritual and religious matters; and "the whole duty of husband and wife towards each other is that they cross not and wander not apart from each other in thought, word and deed till death;" and the personalities of the two are so intertwined that "as the quality of the husband is, such becometh the quality of the faithful wife; so too if the wife be of noble soul and the husband sinful, and she determines to follow him in death unwidowed, then her giant love and sacrifice shall grip the husband's soul and drag it out of its depths of sin and darkness into the realms of light above." The man in this state is not alone, he is a trinity—himself, his wife and his progeny; there is complete unification (Bhagavan Das: *Laws of Manu*). The detailed duties of the Householder also are strict and they are very much more varied and wider than those of the Student. The earliest account of the life of the Householder we find in the Chhāndogya Upaniṣad (8.15). "He who returns home from the family of the teacher, after the prescribed study of the Veda in the time remaining over from work for the teacher, and pursues the private study of the Veda in his own household, in a pure neighbourhood, trains up pious sons and pupils, subdues all his organs in the Soul, and injures no living beings except for a sacred purpose,—he, in truth, if he maintains

this manner of life all his days, enters into the world of Brahman and does not return." The most imperative duty of the Householder is to establish a family and to beget a son to continue his father's works. His further duties are—offering of sacrifices, alms-giving, right-dealing, truthfulness, self-restraint, tranquillity, maintenance of the sacred fire, hospitality and courtesy. The cardinal virtues have been summed up in the three *Da*'s,—"damyata," "datta" and "dayadhvan," standing for self-control, liberality and compassion. He should carry on the teaching of the Veda, this being his offering to Brahman and to the sages ; Tarpaṇa and Shrāddha are his offering to his forefathers, *Homa* is his offering to the deities and the honouring of guests by offering seat, room, bed, service and food, his offering to men. He shall sustain the world with food and knowledge, placing food on the ground for dogs, birds and insects, also for outcasts and persons suffering from filthy diseases. Month after month, on the moonless day, he shall offer Shrāddhas. He himself with his wife should eat what remains after all the offerings have been made and all the guests and other members of the family have been fed. For his livelihood, he shall betake himself to such means as do not involve any injury to living beings. He shall subsist either on gleanings and pickings or on what he receives unasked; trade and service

(the most despicable means of livelihood for the Brāhmaṇa) should be avoided. He shall not accumulate much wealth, never more than a granary-full of grains—living by gleanings and pickings, intent upon the performance of Agni-hotra; he shall regularly offer the sacrifices on the full-moon day, on the moonless day and at the solstices. He shall never follow the worldly way of life; he shall live the sincere, straightforward and pure life of the Brahmaṇa. He shall remain perfectly contented and self-controlled. He shall not seek wealth by "clinging pursuits" (such as dancing and music); he shall not become addicted to sensual objects; excessive addiction to these he shall avoid by mental reflection. He shall relinquish all things impeding study, keep his dress, speech and thought in conformity with his age, occupation, wealth, learning and family ; he shall constantly pore over such treatises as enliven the intelligence and are conducive to wealth, as also over the Vedic scriptures. He shall offer the "New-Harvest Sacrifice," the "Adhvara Sacrifices," the "Animal Sacrifice" and the "Soma Sacrifice." He shall honour Vedic scholars ; he shall give as much as he can to those who never cook their own food (wandering mendicants), and for the sake of all living creatures he shall make a distribution of his belongings. Suffering from want, he shall seek help either from the king or from sacrificers or from his pupils ; never from

persons other than these. He shall keep his body and clothes clean. He shall not look at the sun when rising or setting. He shall not dwell long in an unrighteous village ; nor in one abounding in sickness ; alone, he shall not undertake a journey, nor shall he reside for long on a mountain. He shall avoid dancing and singing and playing on musical instruments ; also wrangling conversation and gambling. He shall not associate with low and illiterate persons,—shall not accept gifts from a low-born king, nor from low-class men. Rising before dawn, he shall ponder over the means of acquiring merit and over the meaning of the Veda; then he shall perform the purifications and, with collected mind, shall stand repeating the *Gáyatri*, during the morning as well as the evening twilight. He shall diligently continue the study of the Vedas. He shall not bathe after meals, nor when he is ill, nor at midnight and never in an unknown tank or lake. He shall never despise the Kṣattriya, the serpent and the learned Brāhmaṇa. He shall not despise himself for his failures. He shall say what is true and agreeable; he shall not say what is disagreeable, though true ; nor shall he say what is not true, though agreeable. He shall carefully follow all auspicious customs, with his mind under control and senses subjugated. He shall daily recite prayers and offer oblations into the fire. In the forenoon he shall cleanse his teeth, bathe

and worship the gods. He shall diligently maintain right conduct. He shall avoid atheism, cavilling at the Vedas, abusing of the gods, hatred, haughtiness, pride, anger and hastiness. He shall not harm others by deed or thought. He shall not become addicted to receiving gifts. He shall not advertise his virtues. He shall observe the Restraints and also keep the observances. He shall practise charity and righteousness in connection with sacrifices and acts of piety, with a cheerful heart. He shall avoid pious vanity. He shall accumulate spiritual merit. Connections he shall form with superior people. For the purpose of relieving his dependents and for that of honouring the deities and guests, he may accept gifts from all persons ; but he shall not derive from them satisfaction for himself.

Having thus paid off his debts to the deities, to the sages and to his forefathers, the man shall consign everything to his son and proceed to the next life-stage of the " Forest-dwelling Hermit " (Manu, III). On the approach of old age, "when," in the words of Manu, "the Householder notices his wrinkles and grey hair, and sees his child's child," *i.e.*, after the obligations of the Householder have been satisfied, the man surrenders all his belongings and taking with himself only the Sacred Fire and its ritualistic appurtenances, retires into the forest and gives himself up to the strict life of the anchorite,

devoting himself to meditation and ascetic practices such as penances and fasts, and living on such food as is obtained without cultivation. He continues to make five daily offerings to the Deities, Fathers and Men with the herbs, roots and fruits obtained in the forest. He bathes thrice during the day, wears scanty clothing, and grows his hair and beard. Out of the food collected for himself, he gives alms, and honours guests. He keeps himself engaged in Vedic Study, ever meek, conciliatory, quiet, liberal and compassionate to all living beings. He accepts no gifts, and yet continues to offer the "Full-moon" and "Moonless," Sacrifices. He avoids honey, meat, cabbages, mushrooms and such other things, even though growing wild. He sleeps on the ground, surrounded, during the hot weather, with five fires, and during the rains, outside, without shelter; and during the winter, with wet clothes; and continues to perform harsher and harsher austerities with a view to emaciating his body. Later on, he deposits his Sacred Fire within himself and takes the vow of silence. He may, if he chooses, go forward towards the north-east, moving straight on, intent and living on water and air, till his body falls off (Manu, VI).

Having thus passed through the third stage of his life, the man shall renounce all attachments, perform the Prājāpatya sacrifice at which all his belongings are given away as the sacrificial

fee, and go forth as a Wandering Mendicant indifferent to all pleasure and pain. Rejoicing neither at death nor at life, he shall calmly abide his time. He shall not insult any one, himself bearing all insults unperturbed. When cursed, he shall pronounce a blessing. Centered in spirituality, disinterested, free from longings, with himself as his sole companion, he shall wander forth, without fires and without home. He shall live on alms, which he shall beg once only, after men have taken their meals ; and shall receive just what suffices to sustain his life. He shall disdain all presents. By restraining the senses, by destroying love and hatred, and by not causing injury to living beings, the man becomes fit for immortality. He shall reflect on the conditions of men, pining for those they love, and being beset with disease and decrepitude, repeated death and birth. By means of meditation, he comes to recognise the Higher Self as a " presence far more deeply interfused, whose dwelling is the light of the setting sun " and in all things. When by constant meditation, he cultivates a disposition by which he becomes free from longing for all things, then he attains everlasting Bliss. Having in this manner renounced all attachments, he becomes freed from all pairs of opposites and reposes in Brahman.

The scheme of the 'Sacraments' and the 'Life-Stages' as detailed above, is one through

which every serious-minded person had to go through. The discipline involved in the process therefore forms the foundation on which may be reared any edifice—physical, mental or spiritual, that the man may erect for himself. What we are concerned with is the Philosophical Student, the aspirant for philosophical wisdom. We shall therefore now proceed to study the discipline that Indian Philosophy prescribes as necessary for the aspirant to its study.

In this matter the method we are going to adopt is to take each philosophical system by itself and study the conditions and qualifications laid down in each; and we shall then endeavour to discover a common ground among them.

The one system that is most complete in the treatment of the discipline enunciated for the seeker after wisdom is the Vedānta. It would be advisable therefore to start with the Vedānta system. Though perhaps it would be more "scientific" to take the systems in their chronological order, and deal with the *Sāṅkhya* first; yet for the reason mentioned above, I prefer to be unscientific; specially because I happen to be one of those misguided beings who do not believe in any chronological sequence among our philosophical systems, and according to whom all the systems are the coeval and co-eternal beams of the one Holy Light of Truth.

SECTION II.—DISCIPLINE OF THE VEDANTA.

In studying these Indian philosophical systems, the plan going to be adopted is to set forth what we can glean from the original authorities and then to deal with the synthesis of the teaching arrived at by modern scholars. The original authorities we shall take up in their chronological order, as far as possible.

Shaṅkarácharya.

Enquiry into the real nature of the Self presupposes a full knowledge of the Veda (which implies the entire discipline of Studentship), specially those portions that deal with Brahman, as distinguished from Dharma. There is no reason for regarding the two, Dharma and Brahman, as inter-related. The knowledge of Dharma leads to the performance of religious acts and brings about transitory felicity ; while enquiry into Brahman leads to eternal bliss and does not depend upon any performances. The spheres of the two sections of the Veda therefore are entirely distinct. In addition to a knowledge of the Vedic texts, the other necessary antecedents are—(1) discrimination of the eternal from the non-eternal, (2) renunciation of all desires for the fruits of actions, here as well as hereafter,

(3) tranquillity, (4) self-restraint, (5) abstinence from religious ceremonies, (6) endurance, (7) attention and concentration of the mind, and (8) faith (Shariraka-Bhaṣya, Intro.). Although the Shästra has been propounded without distinction, yet in reality the only persons capable of deriving any benefit from it are those belonging to the three higher castes, as these alone will have gone through the preliminary discipline of Initiation and Studentship (Vedanta-Su. Bha., 1. 3. 25).

Mere presence of desire for philosophical study does not entitle or enable a man to do it; nor is mere temporal capacity sufficient. In spiritual matters,—and true philosophical study is a spiritual matter,—what is essential is spiritual capacity; and spiritual capacity cannot be acquired without the study of the Veda carried on in the proper manner (which again implies the full discipline of Studentship, *ibid*, 1. 3. 34). That Initiation is absolutely essential has been made quite clear in several Brähmaṇa and Upaniṣad texts (*ibid*, 1. 3. 26). As steps gradually leading up to the knowledge of Brahman and consequent liberation, the Upaniṣads describe several "*vidyäs*" (literally "*sciences*," but in reality *forms of meditation and worship*). These meditations, though not absolutely essential, are of use in helping the enquirer on towards full self-realisation (*vide* 3. 3. 1); as all these meditations have their culmination in that knowledge of Self

(3. 3. 2). Whether all these meditations shall be gone through, or only a few are to be selected depends on the capacity of the aspirant. Those who, by virtue of training undergone in previous lives, are fit to proceed to the final stage at once, can afford to ignore the lesser meditations, while those not so advanced cannot omit a single step of the ladder (3. 3. 66). The texts that lay down these meditations must be taken to mean that what is laid down there is to be actually practised (3. 4. 22).

The necessity of the discipline of the " Four life-stages " as a necessary antecedent is emphasised by Shaṅkaracharya under Su. 3. 4. 12 *et seq.*, where it is pointed out that it is necessary for the aspirant to pass through all the four " life-stages " in the manner prescribed in the scriptures. In this connection it is pointed out that Austerity is the distinguishing feature in the third stage of the Hermit, as Tranquillity, Self-control and the rest are in the stage of Renunciation, which, in fact, forms part of the consummation of the knowledge of Brahman (Bha. on 3. 4. 20). This knowledge for its very inception, depends upon all those acts that are laid down in connection with the four life-stages, *i.e.*, all such acts as sacrifice, charity and austerity ; and all these are part of the means by which the highest knowledge is attained (3. 4. 26). There is however this distinction between Self-control and

the rest on the one hand, and the sacrificial and other acts on the other, that while the former are among the intimate or direct causes, the latter are non-intimate ; helping the knowledge only indirectly, through the "desire to know." That is to say, (*a*) the due fulfilment of the obligatory duties of the "life-stages" brings spiritual merit, (*b*) this merit destroys evil which is at the root of the misconception of the impure and ephemeral world as something pure and eternal, (*c*) the destruction of evil tends to the removal of obstacles due to perception and understanding, (*d*) whereupon, through right perception and understanding, the man comes to realise the ephemeral and impure character of the world, (*e*) then follows non-attachment or disgust with the world, (*f*) then there arises desire to renounce the world, —the man proceeds to seek for the means of renouncing, and escaping from it, (*g*) from the teachings of his masters he comes to know that self-realisation is the only means of escape, (*h*) thereupon he becomes imbued with the "desire to know" the real nature of the Self or Brahman, (*i*) when fired by this "desire to know," the enquirer is enabled to practise "Hearing" and "Contemplating," with due concentration, of such texts as "That Thou Art" and the like, (*j*) then, from his one-pointed contemplation of these Vedanta texts follows a clear conception. Thus we find that the due fulfilment of the duties

prescribed in connection with the "life-stages" serves a distinctly useful purpose towards the consummation of the true knowledge of Self (Bhamati on 3. 4. 26).

The duties connected with the "life-stages" are binding upon all men—those that seek for the highest Self-realisation and Liberation, as also those who are content with the lesser grades of progress, such as Heaven and the like. For the latter, the fulfilment of the duties may be an end in itself; but for the former, it is only an aid to the acquiring of Right Knowledge (3. 4. 32).

The three stages in the progress are:—(1) "Learned stage"—at which the aspirant has come to intellectually grasp the distinction between the eternal Self and the ephemeral world; (2) "Child-like behaviour"—at which stage the man is like a "child" in this that he is free from all pride and arrogance and does not advertise his progress on the upward path, and his motives are always of the purest; (3) "the Stage of Renunciation and Wisdom"—which represents the highest stage of self-realisation (3. 4. 50).

After entering on the path, if the aspirant meets with no obstacles and his upward progress is not impeded, then he reaches his goal during the present life itself. But such cases are rare. In the majority of cases, obstacles do come in, as the result of past acts, to impede the progress of the aspirant. In such cases more strenuous and

constant practice of the measures,—sometimes extending over several lives on earth,—become necessary, whereby a specially potent spiritual force is set up which counteracts the obstacles and makes the Path smooth for the aspirant (3. 4. 51).

For self-realisation the means prescribed are:—Hearing (of Vedānta texts expounded by the teacher), Reflection (on the meaning of those texts) and Constant Meditation (on the Self spoken of in those texts); and this process has to be repeated until the "vision," "seeing" of the Self, is accomplished. In fact the meditation has to be constant and long-continued, specially in the case of those who have just entered the path. Just as it is only by constant practice that man develops his musical faculty which enables him to perceive the niceties of sound and tone, so also it is only by constant practice that the man develops the mental faculty that enables him to realise the Self (4. 1. 1-2).

It is beyond man to grasp and meditate upon the Supreme Self all at once. Consequently the aspirant is advised to start with meditating on the Self or Brahman as manifested in such well-known things as the Sun, then taking up Ākasha, which, though not visible, is yet perceptible, and lastly coming to the invisible and imperceptible mind and will (4. 1. 4-6). All these minor meditations also are to be practised and carried on

until the man acquires the capacity to meditate upon the Self (4. 1. 12).

Meditation should always be done in the sitting posture, or in such posture as may be best conducive to uninterrupted meditation (4. 1. 7). As regards time and place also, the aspirant should choose such time and place as may be helpful in the concentration of his mind (4. 1. 11).

The performance of the obligatory duties of Agnihotra and the like is necessary also for the aspirant, inasmuch as it helps him to avoid the sin of transgression which would impede his progress to acquire that purity of mind which is directly helpful in self-realisation (4. 1. 18).

For every man two paths have been mentioned —the " path of the deities " and the " path of the fathers." The latter leads to certain re-birth. In regard to the former, the hope is held forth of the man being finally " led up to Brahman." In regard to the " Brahman " however there is a difference of opinion. According to Bādari, this " Brahman " is not the highest Self, but a lower aspect of it ; while according to Jaimini the highest Self is meant. Of course Shaṅkarachārya accepts the former view (4. 3. 12).

The culminating point of all this long-continued training and discipline is reached when the aspirant realises within himself the highest Brahman or Self ; whereupon he becomes " liberated " from all shackles and all possibility of

being born again. Normally this "liberation" comes after death. In rare cases however it is accomplished in the present life itself ; when the man continues to remain in the world, but with the sole purpose of helping others on the path trodden by himself (4. 4).

The knowledge of Self is to be imparted to a disciple who has approached the teacher in the right manner and who has been duly tested as regards birth and character, who has become disgusted with all ephemeral things, has renounced all desire for son, wealth and fame, has adopted the life of the Wandering Mendicant, is endowed with tranquillity, self-control, compassion, endurance and similar qualities and possesses all the qualifications prescribed in the scriptures for the true "Disciple," *viz.*, he should be free from pride and jealousy, proficient, free from selfishness, of friendly disposition, not hasty, an honest enquirer, infallible in his speech. In the event of his being found to be unable to comprehend the teaching imparted, the teacher shall find out the real cause—spiritual or temporal—of such want of intelligence, in the shape of demerit, carelessness, want of a firm conviction regarding difference between the eternal and the non-eternal, pride of birth and other qualities ; and having spotted the real cause, he shall remove it by such counteracting measures prescribed in the scriptures as are not incompatible with the acquisition of

real knowledge. The teacher himself should be possessed of all the qualities of head and heart mentioned above, and, in addition, should have acquired perfect knowledge of the scriptures and become acquainted with the traditional teaching;—proficient in making deductions, not attached to any pleasures, earthly or celestial, equipped with full knowledge of Self, firm in Brahman, having no other motive beyond helping others. The first thing to be taught should be the Vedic texts bearing upon the unity of the Self, then the definition of Brahman, the Supreme Self. Having taught him this, the teacher should test him in the following manner :—

Teacher— "Who art thou?"

Pupil— "I am the son of a Brähmaṇa, belonging to such and such Gotra; I have been a Religious Student; now I am a Wandering Mendicant."

Teacher— "Thy body shall perish with thy death; how dost thou propose to cross over the sea of Birth and Death?"

Pupil— "I am the Self, something distinct from the body; I am everlasting, the bodies are transient; at each birth I take up a new body under the influence of my past acts, and at each death I abandon that body; I am now entirely disgusted with this cycle of births and deaths; and it is for the purpose of escaping from wandering in this cycle that I have approached Your Reverence."

Teacher— "Well said!"

After this the teacher proceeds to impart the teachings of Vedānta.

Ignorance is at the root of Attachment, Aversion and other defects that beset the soul of men, and these defects are the instigators of all his activities of body, speech and mind. Consequently the aspirant who wishes to free himself from the shackles of the defects should start with thrusting away from himself all objects of sense, sound, smell, and the rest, as despicable things not fit to be touched and not capable of affecting his real self. He should also cultivate the feeling that his own body as also the bodies of other persons are built of external physical substances; so that whatever physical acts other men may do cannot affect his real self; hence no person can in reality be either his "friend" or "foe." These feelings rightly cultivated make it impossible for him to be affected by any feelings of love or hatred. (Upadesha-sāhasrī, Pt. I, pp. 3,7,9,95.)

Knowledge should be eagerly sought after with a view to shake off Ignorance. As the knowledge can manifest itself only in a clean mind, every effort should be made to clean it by means of Restraints and Observances and Austerities. Penances should be gone through for the purification of the body. For the mind, the highest austerity is "one-pointedness,"

concentration ; which therefore is the best of virtues. The notions of "I" and "mine" with regard to the Body and other things, which are not the self, should be constantly discarded with the help of the true knowledge of Self, which is to be acquired with the help of a teacher who is himself calm, wise, devoid of all activities, fixed in Brahman and free from the shackles of the world. The teacher is exhorted to impart this knowledge of the Self only to such pupils as are of calm disposition, free from all attachment, and devoted to Self. For the purpose of acquiring true knowledge of the not-Self, it is necessary to renounce all activity and to practise self-control, and cultivate calmness and quietness of the mind. (Upadesha-sāhasrī, Part II, Sections 17-19.)

There are three stages of Meditation: (1) During the first stage, the aspirant meditates upon anything he chooses, either within his own heart or outside his body, as apart from its name and form ; (2) during the second stage, he meditates uninterruptedly upon the One Entity, absolute, impartite, of the nature of Being-Consciousness-Bliss; (3) during the third stage, the man remains perfectly immobile, in rapturous self-realisation. The man should pass all his time in this threefold meditation. When all notion of "mine" with regard to the body has melted away, and the Higher Self has been fully realised, wherever the mind of the aspirant might

turn, it would be Meditation, and when this stage has been reached, all doubts cease and perfect knowledge is attained (Vakyasudha, 27).

Sureshvarachärya.

The highest aim of man is accomplished only on the total cessation of Ignorance regarding Self. Indeed Ignorance, in the shape of non-realisation of the Unity of Self, is the very root of metempsychosis ; and it is the destruction of this Ignorance that constitutes the " Liberation " of the Self (Naiskarmyasiddhi, pp. 4, 9-10).

The performance of Acts—Religious Rites—is not directly conducive to this end ; but it does act as a contributory cause, inasmuch as it serves the purpose of purifying the mind, through the performance of the obligatory acts, which, thereupon, becomes "detached" from all pleasures, of this world as well as of the other,—on finding them to be ephemeral and always interspersed with pain. Thereupon the man comes to perform his duties purely in the spirit of offering to God ; and ultimately he by himself develops a keen longing for merging into the Supreme Self. Thus the performance of the obligatory and occasional duties is necessary for the very essential purpose of self-purification. The entire process has been thus summed up :—Obligatory duties are performed, this produces spiritual merit ; sin is destroyed ; the mind becomes purified, the real

character of the world is understood ; the man becomes disgusted with the world ; there arises a longing for being liberated from the world ; the man proceeds to seek for the means of attaining this liberation ; as a first step towards it, he renounces all acts and the implements thereof ;—practice of meditation ; the mind is turned within itself ; due comprehension of the real significance of such Vedānta texts as "That Thou art" ; total destruction of Ignorance ; Self-realisation (pp. 203-205). Freedom from all attachment is absolutely essential. Until the aspirant becomes disgusted with the world of births and deaths, there cannot arise in him a desire to escape from it ; and unless this desire appears, there can be no longing for liberation; and without such longing the man will not have recourse to the teacher ; without such recourse, there will be no chance of "hearing" the Vedānta texts ; without hearing these there could be no comprehension of their meaning ; without which there could be no destruction of Ignorance ; and until Ignorance is destroyed, the man's highest purpose cannot be achieved (p. 69). This purpose, Self-realisation, can be achieved only by a man equipped with Tranquillity (p. 113), and such other qualifications as freedom from Pride, from Hatred, from Love, and never by one whose mind functions outwards (p. 203). This teaching should be imparted only to one

who has become free from all attachment, in whom all desire (for progeny, for wealth and for fame) has ceased, and who is fully self-controlled ; because the all-purifying truth can be comprehended only by one who has renounced all external activity, whose mind functions inwards, who is free from all desires and self-controlled, calm and collected (p. 205).

When one becomes equipped with the "eight-limbed" Yoga, then he loses all consciousness of external things. The "limbs" of Yoga are :—(1) Restraints—in the form of peace of mind, contentment, silence, subjugation of the senses, compassion, sympathy, faith, straightforwardness, mildness, forgiveness, purity of disposition, non-injury, celibacy, recollection, fortitude,—(2) Observances—such as bathing, cleanliness, performance of sacrifices, truthfulness, repeating of mantras, pouring of libations into the fire, offering of water to forefathers, austerity, charity, patience, obeisance, circumambulation, fasts,—(3) Postures—the swastika and the rest, for the lower Yoga ; but for the higher Yoga, there is no seat, the aspirant needs no seat, no support of any kind,—(4) Breath-regulation, consisting of inhalation, inhibition and exhalation,—(5) Abstraction,—withdrawal of the senses from their objects,—(6) Concentration or Fixing of the mind on one definite object,—(7) Contemplation of such divinities as Shiva, Viṣṇu and the like,—

(8) Meditation, during which the mind remains fixed in contemplation. When the mind has attained this fixity or steadiness, the breath becomes fixed, which leads to the subjugation of all elemental substances (Mānasollāsa, 9. 21 *et seq.*). All this leads to the attainment of the "occult powers" by which the man is able to reduce himself to the size of an atom and so forth, culminating in acquiring the position of God Himself by such means as the "hearing," "reflecting" and "meditating" and "reciting" of such hymns as that to Dakṣinamurti and the like (p. 160).

Padmapādâcharya.

Until the man has become able to discriminate between the eternal and the ephemeral, he cannot be dispassionate, free from attachment. In fact he becomes free from attachment to things of the world only when he sees them perishing before his eyes, sometimes in the very process of his enjoying them; when he finds out that there is much pain and trouble involved in acquiring these things, and when he learns by experience that there is no real happiness even when the things have been enjoyed. This Dispassion leads to a desire for being liberated from the entanglements of the world. After that he becomes fully equipped with Quiescence, Self-control, Abstinence, Endurance, Contemplative

Concentration. Then alone is he at all capable of undertaking a serious inquiry into the nature of Brahman. Even if, on the strength of purely intellectual culture, he were to undertake an inquiry, such inquiry would never lead to that absolute Self-realisation which can be attained only with the help of the spiritual culture described above (Panchāpadika, p. 63).

Sarvajnatma.

By virtue of his sins of commission and omission, the cognitive faculty of man is impure and defective (Sankṣepashāriraka, 1. 14). These sins are wiped out by the due performance of the duties laid down in the Ritualistic Section of the Veda ; whereupon the cognitive faculty becomes efficient and capable of grasping the higher truths ; the man becomes anxious for "Liberation," which, in its essence, has been described as the "cessation of all pains" culminating in "unsurpassed Bliss." The kind of person that is entitled to the performance of the ritualistic acts is also the one that is entitled to aspire to the "cessation of all activity" "culminating in Liberation" ; but before he can be a true aspirant with any hope of success, he has to acquire certain qualifications by undergoing a well-defined disciplinary training ; some of these being Discrimination, Dispassion, Quiescence and the rest and a longing for Liberation. It

is to such a person alone to whom the scriptural teachings of "Hearing, Reflecting and Meditating" are addressed (1. 67-72). The Quiescence, Self-control and the rest that are prescribed for such a man are meant to be not positive but purely negative; in fact each one of them indicates the cessation of the activities of speech, mind and body (1. 74). Similarly when "Hearing" and the rest are enjoined, this also is meant to be purely negative; the meaning being that the man shall not listen to any words relating to what is not-self. This passive quiescence is what is conducive to the man's welfare; what disturb it are Love and Hate; so the effort of the aspirant is to be directed towards the abandoning of Love and Hate;—a negative, not positive, activity (1. 74-79).

But this does not mean that the aspirant should not take steps to keep his body and surroundings clean and pure. Because when such purity is essential even for the ordinary study of the Veda, it is doubly so for the study and contemplation of the Vedānta texts. The discipline here set forth would thus appear to be purely passive. On this, two opinions have been held: according to one the person seeking for Knowledge has to maintain the purely passive attitude; according to the other, his attitude should be both active and passive. The latter view has

received greater support ; this view being that, though as a general rule the aspirant shall desist from all activity, yet here is an exception as regards the action of "hearing, reflecting and meditating upon" the Vedānta texts, without which knowledge of the Self would not be possible ; similarly among the qualifications necessary for the neophyte, while "Restraint" is purely negative, the "Observances" are positive. "Cessation from activity" is twofold—*external*, in the form of the restraining of the body and the senses ; and *internal*, in the form of withdrawing the mind from all functions save that of pure absolute consciousness. Thus the aspirant seeking Liberation, being influenced by the two sets of injunctions—one enjoining activity and another, cessation from activity,—and seeking for himself the fruits of both,—approaches the teacher for guidance ; and it is such an aspirant alone that is entitled to receive the exposition of the Vedānta texts. The teacher, having satisfied himself regarding the qualifications of the pupil who has approached him in the correct manner, and finding him to be really detached from the world and honestly anxious to shake off its shackles, and as such entitled to receive the Vedānta-teaching, proceeds to expound the Truth to him (1. 80-92).

In the above we have an account of the preliminary qualifications antecedent to being

received as a pupil. It is only after being admitted as a pupil, that the regular discipline of the neophyte commences. The impediment arising from defects inherent in human nature are manifold. (*a*) First and foremost is the hankering after sense-enjoyment ; then come (*b*) the notion that the true nature of Brahman cannot be learnt from the Vedānta texts ; (*c*) the notion that even though some idea of Brahman may be obtained from these texts, that idea would be set aside by subsequent experience ; (*d*) the notion that " self-realisation " is not a direct cognitive experience, but only an indirect one ; (*e*) the notion that true Liberation, the highest end of man, cannot be achieved by this self-realisation. Of these, the hankering after sense-enjoyment is set aside by Quiescence, Self-control and the other factors that form part of the process of " Hearing " the Vedānta texts ; the notions regarding the means of Self-knowledge are set aside by Reflection on the texts ; and the wrong notions regarding the Object of that knowledge are set aside by the " Meditation " of the texts (Madhusūdana's Introductory remarks).

For the due comprehension of the significance of the Vedānta texts the following means have to be specially cultivated :

(*a*) Firm detachment or dispassion,

(*b*) Comprehension of what is expressed by the terms "that" and "thou,"

(*c*) Study and reasoning, and

(*d*) Discrimination between the direct and indirect means of true Knowledge.

(*a*) The "Dispassion" here spoken of is something different from that spoken of among the preliminary qualifications; the latter is negative, standing for the absence of all desire for pleasures of sense in this world, and in the other world, while the Dispassion spoken of as necessary at a later stage is something positive, standing for the desire to escape from the cycle of births, involving endless suffering in the way of repeated births and deaths consequent upon the good and evil acts; this latter Dispassion serves to strengthen the former Dispassion. (*b*) What is expressed by the term "that" is the Pure Consciousness free from all limitations; and what is expressed by the term "thou" is the witnessing Consciousness, free from the three states of waking, dreaming and sleeping. (*c*) Study and Reasoning establish the view that Brahman is without qualities. (*d*) Quiescence, Self-control, Abstinence and so forth, are regarded as the "direct" means of self-knowledge on the ground of their being laid down as to be cultivated assiduously during the present life, until the final goal of Self-realisation has been attained; while the "study of the Veda" and

others of that class are regarded as "indirect" because they are meant to serve the purpose of arousing in the mind of the aspirant the "desire to know," and as such have to be cultivated only till the appearance of that desire, after which they are to be dropped (3. 3).

Pondering over the imperfections of the worldly life, the aspirant acquires the feeling of complete detachment and dispassion. When this feeling has been firmly established, he proceeds to clarify the notions attached to the terms "that" and "thou" (3-4).

Teachings on the following lines help the man in acquiring the required feeling of detachment :—

"There is no chance of your undergoing the sufferings of births and deaths, if you are devoid of the eight encasements of (1) the organs of action, (2) the organs of sensation, (3) mind—intellect—egoism—reason, (4) the five life-breaths, (5) Ākāsha, (6) desire, (7) action and (8) darkness (of ignorance) (3. 16, 21). After death man goes either to Heaven or to Hell according to his righteous or unrighteous acts, and having undergone the experiences of those regions descends again, through ignorance, to the earth (3-49). Thus so long as you are under the influence of desire, this continuous Birth and Death is inevitable ; even in the past this has gone on hundreds of times. During your present life you have been born as a Brāhmaṇa and

it behoves you to cultivate dispassion and such other means as may lead to Liberation ; such means, for instance, as Hearing and the rest, which you must practise constantly, having cultivated quiescence, self-control, abstinence and so forth ; thereby, after you have absolutely got rid of the bondage of sense-objects, you will be enabled to look upon and realise the Supreme Brahman (3. 53-55)."

Having heard these teachings, the Pupil says : " By the worshipping of God and the performance of Sacrifices, I had already secured a certain degree of detachment ; to-day, by your words, that feeling has become further strengthened, after the due understanding of the nature of metempsychosis. Fie upon the rewards of action ! The entire universe up to the Lotus-born One himself is ephemeral, like bubbles of water (3. 58). But, what I long to know now is the exact significance of the term ' thou ' and also whether the character of the *doer* and *enjoyer* belongs to the Self by itself, or is imposed upon it from outside (3. 59)."

The Teacher proceeds : "When you regard yourself as the Doer of an act, you do so under a misapprehension ; the notion is entirely erroneous (3. 75). This ignorance with regard to the true notion of the Self is at the root of the whole objective world (3. 131). All through the various variable states of waking, dreaming, sleeping

and swooning there pervades the One unvarying entity of Consciousness, which alone is real, all that is variable being unreal (3. 139). So much with regard to what is denoted by the term 'thou'; next as regards what is denoted by the term 'that,' all phenomenal existence having been discarded by True Knowledge, the man subsists in the kingdom of his own Self, free from qualities and peculiarities, the abode of complete sovereignty, self-effulgent and self-manifest. When one comes to know this effulgent Being, all his bonds are broken; all his defects, in the form of egoism, love, hatred and the like having become attenuated, there follows cessation of births and deaths; and when the present body falls off, he attains world-sovereignty, having attained his supreme purpose. This is the 'that,' the Supreme Being described in, and cognisable only through, the Veda (3. 154-158)."

Pupil—"Kindly explain to me the real distinction between the direct and indirect means of true knowledge" (3. 326).

Teacher—"In actual practice, the wise aspirant shall abandon the indirect and have recourse to the direct means. All those are to be regarded as 'indirect' which have been laid down as bringing about the 'desire to know,' *i. e.*, Sacrifices, Charity, Austerities, Vedic Study and so forth; while those are 'direct' which have been declared to be conducive to the knowledge of

the most Supreme, *i.e.*, Quiescence, Self-control, Abstinence and so forth, as also Hearing, Reflecting and Meditating. The indirect means have to be abandoned, not because they are evil in themselves, but because, by having brought about the 'desire to know,' they have served their purpose and are no longer necessary" (3. 327-339).

The Vedānta texts are the means that bring about Self-knowledge ; all other means serve only to remove the impediments to that knowledge. Sacrificial performances and other acts serve to remove the impurities of the Reason, while "Hearing, Reflecting and Meditating," when repeatedly done, serve to set aside all such impediments to Self-knowledge as Ignorance, Doubts and Errors in regard to what is denoted by the terms "that" and "thou" (3. 340, 342). What is meant by "hearing" of the Vedānta texts is the ascertaining of the significance of the words with the help of reasoning ; and "Reflecting" stands for the ascertaining of the real character of the things spoken of by those words with the help of reasoning ; and "Meditating" stands for the concentrating of the mind on pure Consciousness. These three—Hearing, Reflecting and Meditating—are to be done in this same order ; Meditation—which is absolute merging into the Supreme Self—being possible only when the hearing and the reflecting have been carried to perfection (3. 343-345). In regard to the

"indirect means"—Sacrifice and the rest—it is to be noted that, in themselves, they are a source of bondage, and yet when it is found that they have to be adopted for the purpose of bringing about the much-needed "desire to know," they should certainly be adopted; but this shall be done only as an "offering to God," and not as leading to heaven and such other rewards; when thus "offered unto God" they tend to destroy sins, and not to bring about any kind of pleasure, heavenly or worldly; and as such they do not lead to strengthen the man's bondage. Such "offering unto God" is not necessary in the case of the "direct" means—Quiescence and the rest—because these have no other results save the helping of the fulfilment of True Knowledge (3.346-352).

The moral qualities emphasized in this connection are "Loneliness," *i.e.*, self-reliance, "Equality," *i.e.*, impartiality, Truthfulness, Righteous Disposition, Firmness, Harmlessness, Uprightness and Abstinence from all activity (3.359-363).

Of "Self-realisation" itself there is no other result save the cessation of ignorance regarding Self. Like fire it consumes ignorance along with all its effects and allows no trace of these to remain which could again entangle the freed Soul, whose Liberation thus becomes assured (3.38). Thereupon, before his body falls off, the aspirant has (1) to carry on constant meditation on the Godhead, thereby securing the first stage of

Liberation, *i.e.*, of "proximity to God"), (2) to join himself to the Godhead (thus reaching the second stage of Liberation, that of "acquiring God's form"), and (3) to merge himself into that —thus securing the highest stage of Liberation, "Absorption into God"; and when all his Karma becomes exhausted, there comes about the absolute cessation of universal Nescience which had been the root of all his trouble.

Vidyaraṇya

The man entitled to philosophical inquiry should be entirely free from attachment to all things except the Self. "Self-realisation" is the final goal, as means of attaining which the scriptures have prescribed "Hearing, Reflecting and Meditating" of the Self. "Hearing" stands for learning the Vedānta texts and their true significance from a teacher, "Reflecting" for pondering over what has been "heard", with the help of reasoning, and "Meditating" for concentrated attention (Vivaraṇapramēyasaṅgraha, pp. 1-2).

The scriptures have laid down a four-fold qualification for the aspirant to philosophical wisdom: (1) Discrimination between eternal and ephemeral things, (2) Disgust with the enjoyment of pleasures here and hereafter, (3) the fulfilment of Quiescence, Self-control and so forth, and (4)

Desire for Liberation. As regards Quiescence and the rest, even though they are found to be enjoined in the section dealing with the actual acquisition of True Knowledge, yet, they must be regarded as essential for the novice, the inquirer and investigator also (p. 169).

"Hearing," "Reflecting" and "Meditating" are the three means of attaining knowledge. By "Hearing" or listening to the teacher's instruction, one removes ignorance; "Reflection" sets aside all doubts; constant "Meditation" removes all tendency to error (Anubhūtiprakāsha, pp. 184-185).

Property entails activity; therefore for the attaining of Knowledge, property has to be renounced; what is meant by "the renouncing of property" is the abandoning of all longing for son, wealth and fame. The life of the Householder, being beset with distractions, has also to be renounced. It is the renunciation of all things that is implied by "Meditation"; as no meditation is possible so long as the mind is even the least distracted by thoughts of things other than the teaching received from the teacher. The much-needed concentration of the mind can be secured only when the aspirant is disgusted with all things except the Self. Concentration, proceeding from purity, is strengthened by Discrimination. The Self can be realised only by constant Meditation following upon undeviating

Concentration. What is meant by "Hearing" is that the words should be listened to and their meaning ascertained with the help of the rules of interpretation. "Reflection" stands for such reasoning as is not incompatible with the teaching of the scriptures (p. 305).

For the sake of simplicity, "Meditation" may be carried on, not necessarily on the Vedānta texts, but on the sacred syllable "Om," as the symbol of Brahman. This meditation has to be preceded by "Breath-regulation" (p. 487). "A," the first component of the syllable "Om," symbolises the man's self, "M," the third component symbolising Brahman, and "U," the second component symbolising the identity of the "self" and "Brahman" (p. 499).

If the notion of one's own being different from Brahman is very strong in the novice, for him are prescribed the various forms of worship, as a necessary preliminary step. This worship has to be offered at the six "centres" within the body, and is to be mental, not physical; and in time as this worship progresses it removes the notion of "difference" in the aspirant's mind and renders him fit for profiting by the teachings of higher Vedānta (p. 489).

The impediments to Meditation are to be removed by the abandoning of the three longings —for son, wealth and fame (p. 497).

Appaya Dikṣita

The injunction of "Hearing" is meant for that person who has duly studied the Veda and in whose mind the reading of the Vedānta texts has aroused a vague "desire to know Brahman" (Siddhāntalesha, p. 1). A knowledge of the mere existence of Brahman might be obtained by the man's own unaided pondering over the Vedānta texts, but it is only when it is done with the help of a Teacher that the pondering tends to destroy the impurity and thereby eradicate Ignorance (p. 4). The mere "hearing" of the Vedānta texts brings about only an indirect cognition of Brahman ; this cognition becomes direct when it is further refined by a process of reflection and meditation. The organ through which this cognition is obtained is the mind as refined by the instruction of a Teacher and by such qualities as Quiescence, Self-control and so forth (p. 6).

In regard to the utility of Actions, there are two opinions. According to the Bhāmatī, the Vedic text—"This the Brahmaṇa's desire to know by means of Vedic Study, by Sacrifice, by Charity, by Austerity"—clearly shows that the use of these acts lies in bringing about the "desire to know" which is a necessary antecedent to self-realisation. While according to the Vivaraṇa, they are of use in the accomplishment of the realisation itself by purifying the mind

and turning it inwards. In the above quotation the term "Vedic Study" stands for all that is laid down for the Religious Student, the term "Sacrifice and Charity" indicates the duties of the householder, and the term "Austerity" indicates the duties of the Hermit in the forest; so that the text may be taken as referring to the entire discipline of the "life-stages" (p. 85).

It is interesting to note another interpretation of the above-quoted text, by which it is to be taken, not as collectively referring to the duties of the three "life-stages" (in which case the Shūdra would be excluded from the benefits of the discipline), but as laying down the duties severally,—so that though the Shūdra may not be able to do the "Vedic Study," yet he would be entitled to the process involved in the performance of the Pākayajnas, the austerities and the repeating of non-Vedic incantations and prayers (p. 89). As regards the fourth life-stage, that of the Wandering Mendicant, its use lies, according to some, in perfecting the process of purification begun in the earlier stages; according to others, it is a direct means to self-realisation, being spoken of among the four direct means, as "*uparati*" which means *abstinence*, that is Renunciation, which is the distinguishing feature of the Wandering Mendicant (p. 90). Others again hold that this renunciation is the

most important qualification for the aspirant to self-realisation (p. 92).

There is a consensus of opinion among all writers on this point that True knowledge—which is the same as Self-realisation—is attained by means of the disciplinary process consisting of "Hearing," "Reflection" and "Meditation." Some people regard the "worship of Brahman" through the syllable "OM" also as a means of Self-realisation (p. 94). This same worship would be the only means available for those seekers after truth who may be either too dull in their intelligence, or for those others who may be unable to secure a properly qualified teacher. For such aspirants, the process of Hearing, Reflection and Meditation will not be possible. This process will take a longer period to bring the man to the goal than the process of "Hearing," "Reflection" and "Meditation" (p. 95).

What is that by whose direct instrumentality Self-realisation is brought about ?

Self-realisation is brought about by the instrumentality of the great Vedānta texts. In reality, words by themselves are unable to bring about such a consummation ; what happens is that the texts bring about the direct cognition of Brahman with the help of the mind which is rendered capable of special concentration by the force of "Hearing, Reflection and Meditation" of the texts (p. 96).

Sadananda

The Vedanta standpoint is most clearly set forth in the Vedantasara :

The person entitled to the Vedantic course is one who possesses due intelligence ; that is, one who by reading the Vedas and Vedāṅgas according to rule either in this life or in the previous ones, has obtained a general idea of the whole—who by performing the constant and occasional rites, the penances and devotional exercises, and abstaining from things done with a desire for reward, and from those forbidden, has got rid of all sin and so thoroughly cleansed his mind and who is possessed of the four means. The principal object of the constant and occasional rites, and of the penances, is the purification of the intellect ; that of the devotional exercises, is the concentration of the mind. The "four means" are :—(1) discrimination between eternal and transient, *i.e.*, discerning that Brahman is the only eternal substance and that all else is non-eternal ; (2) indifference to rewards here and hereafter ; complete indifference to the enjoyment of the things of this life—object of sense, and of those pertaining to the next world—because both these are fleeting ; (3) quiescence, restraining of the mind from objects of sense, which are hindrances to Hearing, etc. ; [Restraint, turning away of the external organs from their objects ; Abstinence,

continued abstaining of the sense-organs from sense-objects or the abandonment of the prescribed acts in a legitimate manner (*i.e.*, by becoming a Renunciate); Endurance, bearing the polarities, pairs of opposites; Contemplative Concentration, fixing of the restrained mind on "Hearing" and such things as are helpful to it; and Faith, belief in the teachings of the spiritual Teacher and of the Vedānta;] and (4) Desire for Deliverance, longing for emancipation. The person thus qualified, scorched by the fires of mundane existence, approaches the teacher; and "to him thus approached with truly tranquil mind and sense subdued, the teacher should expound the Truth" (Muṇḍaka Upa. 1.2.13). (Vedantasara, Trans. by Jacob, pp. 16-20.)

Till immediate cognition of the One Truth is attained, it is necessary to practise Hearing, Reflection, Contemplation and Meditation. "Hearing" consists in the ascertaining of the drift of all the Vedānta texts; "Reflection" is unceasing pondering over what has been "heard"; "Contemplation" is the continuance of thought of the Truth, to the utter exclusion of all thought of its opposite. Of "Meditation" there are two stages: in the first stage the mind rests on the Truth, but there is no merging of the distinction of knower, known and knowledge, and in the second there is merging of all this distinction (p. 100).

The means to Meditation are eight:

Restraints, Observances, Postures, Breath-regulation, Abstraction, Concentration, Contemplation and Meditation (lower stage). "Restraints" include sparing life, truthfulness, not-stealing, chastity and non-acceptance of gifts. "Observances" include purification, contentment, endurance of hardships, inaudible repetition of sacred texts and concentration of the mind on God. "Postures" are distinguished by the peculiar dispositions of the hands and feet. "Abstraction" consists in holding back the senses from their several objects. "Concentration" means the fixing of the mind upon the secondless Reality. "Contemplation" is the continuing of the functioning of the mind upon the secondless Reality, at intervals. "Meditation" consists in resting the mind on the Truth, with all distinctions submerged (p. 109).

In the path of Meditation, there are four obstacles : Mental inertia, *i.e.*, laziness of the mind, Distraction, *i.e.*, turning of the mind on things other than the truth, Passion, *i.e.*, the impeding of the proper functioning of the mind by lust or other desires, and Tasting of Flavour, *i.e.*, experience of pleasure. When the mind is free from these four hindrances, and remains motionless as a lamp sheltered from the wind, it exists as the indivisible Consciousness; then alone is Perfect Meditation accomplished. How are these hindrances to be removed? When the mind has

fallen into drowsiness, one should arouse it; when it is distracted, one should render it quiescent by turning away from the objects of sense; when it is affected by passion, one should realise the fact and its impropriety; when it is quiescent, one should not disturb it; one should avoid all enjoyment of pleasures and remain free from all attachment; *i.e.*, one should rest contented with the bliss attained during the earlier and inferior forms of meditation (p. 110).

On rising from Meditation, though the man sees that—by his body which is the receptacle of flesh, blood, urine, filth and so forth, by his organs which are the seat of blindness, slowness and unskilfulness, and by his mind which is the seat of hunger, thirst, sorrow and infatuation,—work is being done according to the previous bent of each, and that he is experiencing the fruit of those which have already commenced to take effect, and yet his knowledge is not interfered with, he regards them not as real, because they have been cancelled...Just as he continues the practices of eating, walking and so on, which existed before his attainment of True Knowledge so too he follows either good desires alone, or is indifferent to both good and bad alike. In that state, humility, friendliness and other qualities cling to him much as ornaments. He experiences, for the sustenance of his body, the fruits of works which have begun to take effect—which are

characterised by pleasure and pain; when the fruits of his works are exhausted and his vital airs become merged in Brahman who is all-pervading Bliss, then, owing to the destruction of Ignorance and also the germs of its effects, he abides in the indivisible Brahman, who is absolute Isolation, whose sole essence is Joy and who is beyond all change. This enlightened man should avoid all evil, lest he lose the benefits of his Knowledge. (Arrived at this stage, the man has no personal motive; and as it is the motive behind an act that determines its moral value, his acts are like the acts of Nature and as such have no moral value.) (p. 115.)

SECTION III.—DISCIPLINE IN PŪRVAMĪMĀṀSĀ AND THE OTHER 'HINDU' SYSTEMS.

Pūrvamīmāṁsā.

The scope of Pūrvamīmāṃsā is avowedly confined to the sphere of action. And yet here also we find set forth the necessity of cultivating certain moral qualities. According to its teachings, the knowledge of Self is essential for the due performance of sacrificial acts. This knowledge helps sacrificial performance as also the Person. This knowledge of Self is accomplished by a process of worship led up to by inquiry and understanding. From this there accrue to the Agent two kinds of results: Happiness and Liberation.

All the duties—obligatory and occasional—have to be performed for the purpose (1) of destroying the effect of former sins and (2) of escaping from sin consequent upon the omission of obligatory duties. The knowledge of Self and the Performance of Duties serve two distinct purposes, and yet they are not mutually antagonistic, in fact they are mutually complementary (Kumārila: *Tantravarttika,* Trans., p. 321).

Only a person who has studied the Veda is entitled to the performance of religious acts (Mīmamsa Sūtra, VI.1); and this "Vedic study" presupposes the entire discipline of "Studentship."

The process leading up to Liberation is as follows:—First of all the man becomes disgusted with the troubles that he has to undergo during mundane existence; (2) finding the pleasures of the world also to be invariably accompanied by some sort of pain, he comes to lose all interest in, and longing for, those pleasures; (3) he turns his attention towards Liberation; (4) he ceases to perform such acts as are prohibited and lead to trouble, as also those that are prescribed only as leading to some sort of happiness here or hereafter; (5) he attenuates all previously-accrued Dharma and Adharma by undergoing the experiences resulting from them; (6) he destroys the sole abode of his experiences by the knowledge of Self, along with such auxiliaries as Contentment, Self-control and so forth, all which are

prescribed in the scriptures as tending to put a stop to further return to the world. It is only when all this has come about that the Self is free (Prābhākara School, p. 83).

Nyāya.

The Nyaya philosophy has not much scope for mysticism and the consequent ethical discipline ; and yet the idea of this discipline is not entirely absent in it, as we shall see presently.

A true knowledge of the Self and other things leads to the Highest Good ; but not directly ; the said knowledge removes ignorance ; next follows the destruction of Defects, then the cessation of activity, then cessation of rebirth, cessation of pain, the final, the Highest Good, Liberation (Nyayasutra, 1.1.1-2). The true knowledge of the Self is acquired gradually. First of all we derive a knowledge of it from the scriptures (the "hearing" of the Vedānta); the idea thus obtained is further strengthened by reasonings (Vedānta "reflection"), then follows thedirect cognition, Self-realisation, through concentrated contemplation and meditation. It is only when all this has been gone through that ignorance, the root of all Defects, is removed (Nyayavārttika, Trans., p. 93, Note).

The order in which the Sutra speaks of "True knowledge" and "Removal of Defects" seems to indicate the view that the "removal of defects" is

not antecedent to Self-knowledge, but a consequence of it. But the Vārttika has made it clear that true knowledge is not possible without concentrated contemplation and meditation ; and no such concentration is possible for a man until the soul-besetting defects have been shaken off. These Defects, as we shall see, are purely moral defects ; so that the removal of moral defects and Self-knowledge are so closely related that the difference between the Nyāya and other views is more apparent than real.

These defects have been grouped under three heads : (A) Desire—including Love, Selfishness, Wish to possess in a lawful manner what belongs to another, Wish to possess in an unlawful manner what belongs to another, and Greed ; (B) Hatred—including Anger, Jealousy, Envy, Malice and Resentment ; (C) Illusion—including Error, Suspicion, Pride and Negligence (Nyāya-Sūtra, 4.1.2). Of these, Illusion is the worst, as in the absence of Illusion, Desire or Hatred cannot appear.

We have been taught that the removal of Defects leads to cessation of activity. This Activity is of two kinds : righteous and unrighteous. Of unrighteous Activity there are ten varieties : four kinds of unrighteous *verbal* activity or speech, *viz.*, Lying, Harsh Speech, Back-biting, and Irrelevant babbling : three kinds of unrighteous *mental* activity or Thought, *viz.*, Thought

of injuring others, Longing for others' belongings and Atheistic thought; three kinds of unrighteous *bodily* activity, *viz.*, Killing, Stealing and Doing what is forbidden. Righteous Activity also is of ten kinds: four *verbal*—Truthful speech, Agreeable speech, Wholesome speech, and Reciting the Veda; three *mental*—Freedom from desire, Compassion and Thought of the other world; three *bodily*—Charity, Protection and Service (Nyāyamañjarī, p. 499).

The three basic Defects—Desire, Hatred and Illusion— have their root in Ignorance; they also proceed from one another. It is the man under some sort of Illusion who desires things, or is moved by Hatred; conversely a man falls into Illusion when under the spell of strong desire, or of Hatred (Nyāyabhāṣya, 4.1.68). Desire, Hatred and Illusion appear only so long as we continue to have a wrong conception of the objects of sense. The admiration of sense-objects intensifies Desire and the other Defects. It is corrected by pondering over the disagreeable features of the objects desired (4.2.2.3).

Destruction of Ignorance follows from True Knowledge (4-2.35). This True Knowledge proceeds from the practice of a particular form of Meditation (4.3.38). When the mind, withdrawn from the sense-organs, is kept steady by an effort tending to concentration, the contact that takes place between this mind and the Self, and

which is accompanied by a conscious eagerness to get at the truth, is what is called "Meditation." During this Meditation, no cognitions appear in reference to the objects of sense. It is the practice of this Meditation that brings about True Knowledge (Bhāṣya on 4.2.38). It may be possible that purely physical causes may make such concentrated Meditation impossible. But the constant practice of Meditation renders it strong enough to withstand all contrary forces, physical as well as moral (4.2.41). In fact it is for the purpose of the removal of such hindrances to Meditation that the practice of Yoga according to definite rules has been recommended (4.2.42). When the spiritual merit derived from the long-continued practice of Meditation has reached a high stage of development, and the Meditation has reached a high degree of perfection, it withstands all the forces contending against itself, and leads to the fulfilment of True Knowledge (Bhāṣya on 4.2.42). For the perfection of Meditation, the Self of the man should be embellished by means of Restraints, Observances and such other methods of internal discipline as may be learnt from the science of Yoga (Sū. 4.2.46). This internal discipline consists of Penance, Breath-regulation, Abstraction of Mind, Contemplation and Concentration of the Mind—all which helps in the repeated effort to renounce the objects of sense and this serves to remove all Desire and

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Hatred. The other methods of this discipline are to be learnt from the Yoga-scriptures (Bhāṣya on 4.2.46). In addition to all this, there should also be continuous study of philosophy, as also friendly discourses with persons learned in philosophy (4.2.47). Such discourses are most helpful when held with the teacher, the pupil and one's fellow-students (4.2.48). For the guarding of truth, while it is in the process of being attained Disputations and Wranglings also have their use (4.2.50).

Vaisheṣika.

The Vaisheṣika view is thus set forth in the Nyāyakandalī (p. 282) :

From experience the man comes to the conclusion that in itself his Self is something quite aloof from all external and internal things, all which latter are sources of pain and suffering ; he thereafter loses all longing for pleasures resulting from physical causes and from such acts as are done in accordance with Vedic injunctions ; then he performs only those obligatory duties the commission whereof brings no reward, but the omission involves sin. Having led such a life the man becomes born in a suitable family and amidst surroundings favourable to his spiritual progress. Having suffered pain, he is moved by the " desire to know " the means of removing all pain. With a view to learn this means, he approaches a teacher with whose help he acquires

a knowledge of the six categories ; but this knowledge is merely verbal, intellectual, indirect. It is only when he carries on "reflection" and "meditation" over the said "heard" knowledge that he attains the direct perception (spiritual) of all things. The appearance of this True Knowledge destroys Ignorance; and the man being free from all attachment, and having got rid of all love and hate, there is no longer any possibility of his acquiring either merit or demerit. Because when all the defects have been destroyed, any further activity does not affect the man either for better or for worse. Having worked out by experience the effects of the residue of his past acts, the man, on getting rid of his body, attains the blissful state of Liberation.

Sāṅkhya.

By Virtue one ascends to higher planes ; by Vice one descends to the lower ; from wisdom follows beatitude ; and bondage from the reverse. By dispassion, the soul,—and its seat, the Astral Body—is absorbed into Nature ; from passionate attachment, follows transmigration (Kārikā, 44-45). That is to say, when the soul is free from passion, it becomes absorbed into Nature and enjoys, for a time, a state of unintelligent rest, after which it is born again under the same bondage ; while if the soul is under the sway of passion and attachment, it falls forthwith into the

stingy darkness of metempsychosis, from which it can be freed only by the divine ray of wisdom.

There are five forms of error: Ignorance, Egotism, Passion, Hatred and Attachment to the Body; all this, as also attachment to the objects of sense, have to be got rid of before Discriminative wisdom and Liberation are attained (Kārikā, 47).

Righteousness, Knowledge, Dispassion and Sovereignty—and the opposites of these—are the eight forms of Buddhi; of these all except Knowledge are forces of bondage for the self; and Knowledge tends to liberate it (63). The Practice of Truth brings wisdom, through a long course of repeated, uninterrupted practice of True Knowledge (64).

Yoga.

Suppression of the functions of the mind is the chief desideratum. Misconception, Fancy, Sleep and Memory—which are functions of the Mind—are suppressed by means of Practice and Dispassion. Aversion to sense-objects is brought about by Dispassion, and confirmed steadiness is attained by means of Practice. Giving up all eagerness for sense-objects and reflecting upon their ultimately distasteful character bring about Dispassion. Dispassion stands for freedom from affection, prepossession, love, desire. This should be the result of due deliberation,

leading to the deep-rooted conviction that the objects are not worth having. Dispassion should in the end mean absolute indifference, neutrality, freedom from both love and hatred. This Dispassion is to be cultivated, not only with regard to the ordinary worldly objects, but also to celestial and other forms of superphysical pleasure. The feeling to be cultivated is that pleasures of this world as also of the other are equally transient and therefore not worth striving after. When this Dispassion is cultivated to its highest pitch, it leads to the highest forms of knowledge (Sūtra, 1.12-16).

Entering upon the path of actual *Yoga*, the Novice has, in the first stage, to adopt the following practices: (1) He must have faith in the method he is going to adopt; (2) he should put forth strenuous exertion; (3) he should retain in memory all that he has learnt; (4) he should exercise concentration of mind; and (5) also clear discernment of what to do and what not to do (Sū. 1.22, Notes, Rajendralal Mitra). Repetition of and Reflection on the syllable "Om" help in bringing about concentration (1.28), and also inward perception and removal of Disease and other obstacles (1.29-30). Practice and Dispassion remove Pain, Distress and other distractors of the mind; also by fixing the mind on one "principle" (1.32). This is also helped by steadiness, which is due to cheerfulness, which

in its turn is brought about by Friendliness, Compassion, Complacency and Indifference (1.33). Steadiness is also attained by Breath-regulation (1.34), and by contemplation on persons who have overcome the passions (1.36).

The next stage is that of Practical Yoga, which consists of Austerity, Vedic Study and Resignation to God (2.1). This is a necessary prelude to Higher Yoga; and serves the purpose of helping contemplation and attenuating the defects of Ignorance (regarding the non-eternal as eternal, the impure as pure and so forth), Aversion (Hatred) and Ardent attachment to life (2.3). Among these, Ignorance is the breeding ground of all others (2.14). The practice of Restraints, Observances, Posture, Breath-regulation, Abstraction, Concentration, Contemplation and Meditation, leads to the decay of impurity; and this is followed by an illumination of the understanding leading up to Discriminative Knowledge (2.28). "Restraint" stands for Abstinence from killing, Truthfulness, Abstinence from taking what belongs to another, Celibacy and Non-acceptance of aids to enjoyment (2.30); these collectively constitute the "austerity" which is necessary in all stages of Yoga (2.31). "Observances" stand for Purity, Contentment, Austerity, Study, Resignation or Devotion to God (2.32). Pondering over their opposites removes the obstacles—killing, false-

hood and the rest,—which are led up to by Avarice, Anger and Illusion and lead to endless suffering and ignorance (2.33-35). Purity leads to disgust with one's own body and to non-intercourse with others; also to the free play of harmony, peace of mind, one-pointedness, subjugation of the senses and capacity to perceive the Self (2.40-41). Contentment leads to unexcelled felicity (2.42). Austerity brings about perfection of the body and the organs, through the removal of impurities (2.43). Study leads to contact with the desired Deity (2.44). Devotion or Resignation to God brings about perfection of Meditation (2.45). Posture helps Meditation, when it becomes conducive to steadiness and pleasantness; when the right Posture is taken, the man ceases to be affected by the "pairs of opposites"—Heat and Cold, Hunger and Thirst and so forth (2.46,48). Posture is followed by—and makes possible—Breath-regulation, which, in its turn, removes the "covering of light" in the form of ignorance and the rest (2.49,52). When the mind is purified and concentrated, it acquires special efficiency (2.53). When the senses are withdrawn from their objects, the mind resumes its pristine condition; this is Abstraction; which is followed by the complete subjugation of the senses (2.54-55).

The Yogi who has purified his mind by benevolence and other acts, who has accomplished the Restraints and Observances and has acquired

mastery over Postures, who has subdued the vital airs, who has abstracted himself from the sphere of the senses and who has conquered the " pairs of opposites,"—should retire to a quiet place and there, seated in an erect posture, he should concentrate his mind by fixing it on one definite point in space for the purpose of practising meditation. That is, he should train his mind so as to keep it fixed unswervingly upon any one object to which he wishes to turn it. This unswerving fixing of the mind is what is called " Concentration " (3.1).

" Contemplation " is the even current of thought—undisturbed by other thoughts—with regard to the point on which the mind has been concentrated (3.2).

" Meditation " is that state in which Contemplation realises the form of the object contemplated upon, so as to lose its own identity in that of the object (3.3).

In Contemplation the distinction between Contemplation and the Contemplated remains ; while in Meditation this distinction also disappears, the two become merged into one, and what remains is the Thought only.

The successful accomplishment of these three—Concentration, Contemplation and Meditation—brings the light of discrimination (3.5). Due practice of these three leads—first to the suppression of the agitation of the mind, whereupon the mind becomes tranquil and abides within itself,

secondly, to the cessation of the functioning of the mind in regard to all objects, when it becomes concentrated upon one object, and lastly, to the full play of tranquillity and concentration (3.9-10). When these three are applied to the three modifications of the mind, they bring about knowledge of the past and future; applied to words and meanings, they bring comprehension of the cry of all creatures, and so on, till, on being applied to the Self, they bring knowledge of the Self (3.16-33). All these culminate in the eight "occult powers"—Aṇimā and the rest. At this stage all temptations regarding celestial pleasures should be avoided; or else there would be a relapse into worldly conditions. Thereupon follows the perfect body and subjugation of the senses, and discriminative knowledge of Spirit and Matter. Finally, when one comes to disregard even this knowledge, there follows perfect Isolation. This discipline leading up to perfect Yoga extends over several lives (4.24-28).

The Bhakti Schools.

The Bhakti Schools are all positive that no progress in "worship" is possible unless one has attained the *Shānta* stage, in which all passions are removed; for, as Dineschandra Sen says, "if the soul is to mirror the beauty of the spiritual world, all evil passions must be removed by a perfect moral life, by abstinence, fast and prayer" (*Chaitanya and His Companions*, p. 171).

According to Nārada, the following are the moral requirements of a man who wishes to be a Bhakta :—He should, in the first place, leave all enjoyments, leave all contact with objects of sense, incessantly meditate on God without wasting a single minute, and always hear of God's qualities. He should give himself up to the study of the Bhaktishāstras, and should not waste words in vain. He should pray for the grace of the Saints and the grace of God ; and God will appear and bestow upon him spiritual experience in course of time which, Nārada thinks, can be attained only by God's grace. He should spend his life in serving the good. He should live in solitude, should not care for livelihood, should not hear of women, should not think about wealth, should not associate with thieves. Hypocrisy and arrogance he should shun as foul dirt. He should cultivate the virtues of non-injury, truth, purity, compassion, and belief in God. He should deliberately set himself to transform his natural emotions, and make them divine. Passion and anger and egoism, he should transform and utilize for the service of God. In fact, a divine transformation of all the natural emotions must take place in him. He should not give himself up to argumentation ; for there is no end to argumentation. It is manifold, and cannot be bridled. The devotee should be regardless of the censure of others, and should have no anxiety whatsoever

while he meditates. There are various kinds of Bhakti. Firstly, Bhakti is divided into Sāttvika, Rājasa and Tāmasa. Then there is the threefold classification in the Bhagavadgītā, namely, the Ārta, the Jijñāsu and the Arthārthin ; of these latter the Ārta possesses the Sāttvika Bhakti, the Jijñāsu the Rājasa Bhakti, and the Arthārthin the Tāmasa Bhakti ; and according to Nārada the first is superior to the second, and the second superior to the third. One does not know why the Bhakti of the Ārta should be regarded as superior to the Bhakti of the Jijñāsu. Why should we not regard the Bhakti of the Jijñāsu as Sāttvika, and the Bhakti of the Ārta as Rājasa? Nārada has no answer to give. There is yet again another classification of the kinds of Bhakti which Nārada makes. He says, it is of eleven kinds : It consists of singing the qualities of God, a desire to see His form, worshipping the image of God, meditation on Him, the service of God, friendship with God, affection towards God, love to God as to a husband, surrender of one's own Self to God, atonement with God, and the agony of separation from God. As regards the criterion of Bhakti, Nārada teaches that it is "Svayampramāṇa"—the criterion of Bhakti is in itself. Complete peace and complete happiness are its characteristics. "Anubhava" which is the practical index of Bhakti should increase from moment to moment. It ought to be

permanent. It ought to be subtle. While the psycho-physical characteristics of Bhakti are, that it should make the throat choked with love, should make the hair stand on end, and should compel divine tears from meditating eyes. When therefore, complete happiness and peace are enjoyed, when "Anubhava" is attained, when all the psycho-physical effects are experienced, then alone is true Bhakti generated. They are the criteria of Bhakti. Finally, Nārada tells us what the effects of Bhakti are. It is Bhakti alone which leads to true immortality. It is Bhakti which endows us with complete satisfaction. Bhakti drives away all desires from us. A Bhakta uplifts not merely himself, but others also. He ceases to grieve ; he ceases to hate ; he feels no enjoyment in other things ; he feels no enthusiasm for other things ; he becomes intoxicated with love ; he remains silent. Spiritual "Epokhe" is the mark of the saint (Ranade: *Indian Mysticism*).

SECTION IV.—BUDDHISM AND JAINISM.

Buddhism.

" The end of man is to free himself, if possible in this life, from the intoxicants, the lust of being born again in this world or in the world of subtle matter, and the ignorance of the four noble truths. His aim is to break the chain of causation.

There are two sides involved: Extinction of Desire and Extinction of Ignorance; and the two are intimately connected. A purely intellectual solution for the removal of ignorance is not accepted by Buddhism (nor by the Vedānta as we have seen). The training of conduct may be a lower plane of endeavour; but it is essential; and the seeker for liberation must accept the duty of strict morality. Hence the doctrine that Conduct, Concentration and Wisdom are all essential.'' (Keith: *Buddhist Philosophy*, p. 115.)

"The Hindu scheme of the four 'life-stages' afforded here also the example of saintly life; and the discipline of the Religious Student recurs in the disciplinary code of the Buddhist." (Kern: *Manual of Buddhism*, p. 73.)

The oldest plan of Liberation is provided by the "Noble Eightfold Path," which represents the positive side of the Buddhist ideal. It consists of—(1) Right Views (free from superstition and delusion), (2) Right Aspirations (high and worthy of the earnest, intelligent man), (3) Right speech (kindly, open, truthful), (4) Right conduct (peaceful, honest, pure), (5) Right Livelihood (bringing hurt or danger to no living thing), (6) Right effort (in self-training and self-control), (7) Right-mindfulness (the active, watchful mind), (8) Right Rapture (in deep meditation on the realities of life).'' (Rhys Davids: *American Lectures*, p. 136.)

The negative side of the Buddhist ideal is summed up in the "breaking of the Ten Fetters," which are as follows: (1) Delusion of Self (to be broken by realising identity with all past chain of causes). (2) Doubt, in the teacher—in the law, in the Order, in the system of training, in past action, in future action, in present action (karma) and in the qualities arising from (karma). (3) Efficacy of good works and ceremonies—all rubbish of false beliefs should be removed before a man enters on the ethical training. (4) Sensuality—bodily passions, extremes of asceticism and overindulgence avoided. (5) Ill-will, due to the sense of difference broken by the exercise of Love, Pity, Sympathy, and Equanimity. By breaking the first three fetters, the man "enters the stream, the first stage of the Path" and the struggle against (4) and (5) represents the second and third stages; the fourth stage of the Path leading immediately to Arhatship is occupied with the sundering of the next five fetters. (6) Love of life on Earth. (7) Desire for a future life in Heaven. (8) Pride. (9) Self-righteousness. (10) Ignorance. (Rhys Davids: *American Lectures*, p. 141.)

The man who has reached the first stage is the neophyte who has "entered the stream." He who has reached the second stage is one who has to be born once more. He has broken the

three fetters, but has also got rid of Love, Hatred and Delusion. The man who has reached the third stage will not be born again. When he reaches the fourth stage he is full Arhat, Perfect; in him the causes of moral infection are all exhausted, the impurities washed away, the besetting propensities of the mind rejected; he has fulfilled his task, laid down his burden, removed all fetters and obtained all "occult powers," he is no more subject to re-birth. (Kern : *Manual of Buddhism*, p. 52.)

For the treading of this Path, a good deal of constant spiritual exercise, Contemplation and Meditation are necessary. This "spiritual exercise" involves many operations :—The ten Bhāvanās, fixing of the attention on Earth, Water, Fire, Air, Blue, Yellow, Red, White, Ākāsha, and Light,—the ten Anusmṛtis, constant thinking on Buddha, the Law, the Order, and on four operations relating to the four regions, of Infinity, of clear consciousness, of nothingness, and of "neither consciousness nor unconsciousness." (Kern, p. 54.)

In the evolution of the Bodhisattva there are four periods :—(1) of Intention, (2) of firm Resolution, (3) of Declaration of the Resolution and (4) of Revelation.

The ten "perfect virtues" of the Bodhisattva are :—Charity, Morality, Renunciation of the world, Wisdom, Energy, Forbearance,

Truthfulness, Resolution, Compassion (and Friendliness) and Equanimity (and indifference). (Kern, p. 66.)

In the spiritual progress of the aspirant towards Perfect Enlightenment, there are ten stages: (1) The Joyous, representing spiritual emergence and emancipation, psychologically accompanied by an intense feeling of joy. As soon as the Enlightened Consciousness has been awakened, and the warmth of love penetrates the coldest cell of asceticism, the light of supreme enlightenment dawns upon the inmost recesses of ignorance and the person sees at once that the world is not made for self-seclusion nor for self-negation; these insights lead him to feel that he cannot rest quiet until all sentient beings are emancipated from the snare of Ignorance. (2) The Pure, representing freedom from defilement. Through spiritual insight gained in the first stage, the man attains rectitude and purity of heart, which becomes filled with tenderness, fostering no anger, no malice; being contented with what belongs to himself, he casts no covetous eyes on what belongs to others; faithful to his own betrothed, he does not harbour any evil thoughts on others; his words are always true, faithful, kind and considerate. (3) The Illuminating, representing most penetrating insight into the nature of things. He recognises that all things are conducive to misery

and liable to decay; also that the real nature of things is eternally abiding within itself; thereafter his spiritual energy is no longer consumed by the fire of avarice, anger and infatuation. (4) The Effulgent, representing the total destruction of all sediments of Ignorance and Evil passions. At this stage, he practises the thirty-seven virtues, *viz.*, (*a*) Contemplation on the impurity of the body, on the evils of sensuality, and on the evanescence of worldly interests, (*b*) Righteous efforts, to prevent evils from arising, to suppress existing evils, to preserve good already in existence and to produce good not already in existence, (*c*) Will-force, in the shape of determination to accomplish what is willed, Energy, to concentrate the mind and so forth, (*d*) Faith, Energy, Circumspection, Mental Equilibrium and Intelligence, (*e*) Powers, (*f*) Retentive Power, Discrimination, Contentment, Modesty, Balanced mind, and large-heartedness, (*g*) Right View, Right Resolve, and so forth. (5) The "Difficult to conquer," represents the undaunted breaking through the column of evil passions. Provided with Love and Wisdom, he has now developed an intellectual power penetrating into the entire system of existence; he now perceives the four-fold Noble Truth in its true light and he realises also that the highest Reality, though one in its essence, manifests itself in a world of particulars, and

that relative knowledge and absolute knowledge are two aspects of one and the same Truth. (6) The " Face to Face," representing the stage of reflection on the absence of all *dharmas*. When he perceives the Truth, his heart becomes filled with great Love, and he serenely contemplates on the life of ignorant beings who are constantly going astray, yielding themselves to evil temptations, clinging to the false conception of egoism and thus making themselves the prey of damnation ; he then proceeds to contemplate the Evils—Ignorance, Desire, Sensations and so forth. (7) The " Far-reaching," representing the attainment of that knowledge which enables him to produce means suitable for his salvation. He himself abides in the principles of " Transcendent Nothingness," " Non-individuality " and " Desirelessness "; but his loving kindness keeps him busily engaged among sentient beings ; he is always contemplating on the nature of the Absolute, but he does not abandon the accumulating of merits ; he is no longer encumbered with worldly thoughts ; but he does not disdain managing secular affairs ; he keeps himself perfectly aloof from Passion, but carries along plans for the sake of sentient beings being freed from Avarice, Anger, and Infatuation ; he lives away from the defilements of worldliness, but does not entirely withdraw himself to serene subjectivity ; he boldly sets out into the

world and placing himself on the level of ignorant beings, works like them and suffers like them, but all the time he never fails to practise the gospel of loving kindness and to turn over all the merit he acquires towards the spiritual edification and emancipation of the masses, through the moral virtues of Charity, Good Conduct, Strenuousness and so forth. (8) The "Immovable," representing the stage where, transcending all forms of discursive or deliberate knowledge, the man acquires the Highest Knowledge. This knowledge is a sort of sub-conscious intelligence or immediate cognition; all previous elaboration of virtues and so forth vanishes from his conscious mind and he no longer cherishes any desire—not even for Buddha-hood or Nirvāṇa. (9) The "Peaceful mind." While the perfect knowledge attained under the eighth stage benefits all sentient beings, under the ninth stage it leads on to the Dharma of the deepest mystery, to the "meditation" of perfect spirituality, to the "concentration" of divine spontaneity, to the "Love" of absolute purity, to the "Will" of absolute freedom. (10) The "Cloud of Virtue." At this stage all virtues of purity have been already practised, all constituents of "enlightenment" have been already accumulated, the man is already fortified with great power and intelligence, he universally practises the principle of great love and sympathy and every

deed done by him is directed towards the following qualities :—

(1) Mental power of discriminating Right and Wrong ; (2) Knowledge of Karmic Retribution ; (3) Knowledge of all stages of creation ; (4) Knowledge of all forms of deliverance ; (5) Knowledge of disposition of sentient beings ; (6) Knowledge of the final destination of all deeds ; (7) Knowledge of all practices of Meditation, deliverance and tranquillization ; (8) Knowledge of Previous Existences ; (9) Power of divination ; (10) Knowledge of the complete subjugation of evil desires ; the Conviction (11) that he is going to attain the highest enlightenment ; (12) that he has got rid of all evil desires ; (13) that he has rightly discerned the obstacles lying in the way to Righteousness ; and (14) that he has truthfully taught the way to salvation ; (15) he should commit no mistakes ;—he should be (16) faultless in his speech, (17) and faultless in his mind ;—(18) the mind should be calm and replete with universal love ;—(19) his mind should be free from all thought of multiplicity and not distracted by the senses ; (20) Resignation ; (21) Unfathomable aspiration to serve all beings ; (22) Inexhaustible Energy ; (23) Infallible Memory ; (24) Inexhaustible Intelligence ; (25) Perfect Knowledge of Liberation ; (26) Knowledge of all past, present and future, and so forth. (Suzuki : *Outlines of Mahāyāna Buddhism*, p. 311 *et seq.*)

For the neophyte the following three forms of Initiation have been prescribed:

(*a*) The Pravrajyā, " Going Out " from a prior state of life ; the layman " goes out " into the Order. Henceforth he must live with his preceptor without whose permission he is not to do anything. The lowest age-limit for this is eight. With this ordination, the child begins the " homeless " life and becomes a Novice. The Initiation consists in (1) Investment with the yellow robe, (2) Tonsure, (3) Declaration of the three " Refuges "—" I seek refuge in the Buddha, I seek refuge in the Law, I seek refuge in the Order," and (4) Imparting of the ten Precepts—to abstain from injuring living beings, from unchaste practices, from theft, from lying, from wine, from eating out of time, from dancing, singing and shows, from perfumes and ornaments, from couches and seats and from receiving gold and silver. This represents the Probationary Period, which lasts for twelve years ; after which he, at the age of twenty, becomes fit for the next higher Initiation, called (*b*) Upasampada, " Arrival," which admits the man into the circle of accredited members of the Order. This higher Initiation takes place before a full chapter ; he is examined regarding freedom from leprosy and other incurable diseases, freedom from debts, freedom from military service, parents' permission, and age. There are four

"interdicts" for the man at this stage—sexual intercourse, theft, killing and claim of superhuman power; also four "requisities"—Living on alms, Robes of rags, Lodging under trees, Cow's urine the only medicine. He is to live in this second stage for ten years under the supervision of two Superiors—the Upādhyāya and the Āchārya—the former being responsible for his study of the sacred texts, and the latter for his conduct, a tutor of discipline. After ten years of this life, he enters the highest Initiation of the (*c*) "Elder," when he becomes fit to initiate and instruct others. There is a yet higher Initiation of the Abhiṣeka, "Anointment," which raises the man above ignorance and reveals to him the real nature of things. Through this alone can one witness the true "Enlightened Spirit," unite his mind with it and become blessed and enlightened. (Keith: *Buddhist Philosophy*, p. 275 *et seq*.)

There are three grades in the training of the aspirant, represented respectively by (1) the higher Ethics, (2) the higher Consciousness and (3) the higher Insight (wisdom). (1) In the first grade the man lives in conformity to the precepts of morality and by the code of discipline bearing upon the conduct of the body as also on his social life. In the second grade, he keeps himself aloof from sense-appetites, and aloof from evil thoughts, and enters into, and abides

in, Rapt Meditation, wherein attention is directed and sustained, which is born of solitude and filled with rest and pleasurable emotion, and continuing in that same Meditation, which stands for the inward tranquillizing of the mind, self-contained and uplifted from the working of attention; this Meditation, being born of Concentration, leads on to a yet higher Meditation, mindful and fully conscious. Now putting away both painful and pleasurable emotions, he enters into the fourth stage of meditation, wherein there is utter pure-mindedness and indifference, absolutely no happiness or unhappiness. Under this head we have a scheme for the training of the mind considered as an instrument beating out its reactions—cognitive, emotional, and volitional. This leads on to the third grade, where the man extirpates the "Intoxicants" and comprehends and realises emancipation of Heart and Insight. Under this we have the mind (trained as above) confronting the most highly philosophical problems of life. (Mrs. Rhys Davids: *Buddhism*, p. 199.)

This discipline of Rapt Meditation is concerned with the control of sense and emotion, in order to be able to think. There is another method formulated for the training of the will and the intellect—in the form of the "Noble Eightfold Path" already described above. (*Ibid*, p. 218.)

Another discipline for the systematic expansion and control of ethical emotion was that known as the "Sublime Moods." Here the sentiments of Love, Pity and Sympathising Joy, were to be taken generally and, commencing with known individuals, made to suffuse, first these, then groups ever widening, till the whole world of sentient beings became included. The fourth sentiment, Equanimity, similarly cultivated, would serve to compose and regulate the preceding sentiments. Akin to these was the "elemental disposition," wherein the consideration of the Earth—patiently suffering things clean and unclean cast upon it—was to abate all feelings of resentment and so forth. These exercises were but preparations of the heart and will for that ministering to the intellectual and spiritual needs of others to which the life in the Order was largely devoted. Says the Sutta-Nipāta, 149-50 :

> " Even as a mother watcheth over her child,
> Her only child, as long as life doth last,
> So let us for all creatures, great or small,
> Develop such a boundless heart and mind ;
> Ay, let us practise love for all the world
> Upward and downward, yonder, thence,
> Uncramped, free from ill-will and enmity."

Ibid, p. 213.

Jainism.

The Aspirant for spiritual progress has to undergo a strict discipline of "observances" or "Restraints," which consist of abstinence from Injuring others, from Untruthfulness, from Theft, from Unchastity and from Infatuation. (Tattvārthādhigama Sūtra 7.1). For the strengthening of each of these "restraints," five kinds of circumspection have been laid down. For strengthening Abstinence from Injuring, one should be circumspect, *i.e.*, guarded, in speech, in mind, in walking, in picking up and in laying down (Sū. 4). For strengthening Abstinence from Untruthfulness, one should renounce anger, avarice, cowardice and laughter, and should always speak in accordance with the scriptures (Sū. 5). For strengthening Abstinence from Theft, he should reside in a lonely house, in a deserted place, in a place where there may be no disturbance from others ; he should be pure in the matters of alms and food, and he should not dispute with his coreligionists (Sū. 6). For strengthening Abstinence from Unchastity, he should give up listening to talks about women, he should give up the habit of looking at beautiful ladies, he should renounce the thought of past sexual experiences, he should renounce all exciting drinks, and should give up all bodily adornment (Sū. 7). For strengthening Abstinence from Infatuation, he should avoid all agreeable

things, also all disagreeable things, as also objects of sense attachment and hatred (Sū. 8). He should also meditate upon Injury, Untruthfulness and the rest (Sū. 9) ; also on Pain, Friendliness (towards living beings), Joy (at finding people possessed of superior qualities), Compassion (for those in trouble) and Indifference (towards the misbehaving of others), on the nature of the World and the Body (Sū. 7.10).

The Aspirant should be free from all evil (Sū. 18). There are two kinds of aspirants—"with House" (Householders) and "without House" (Hermits). He who is "with house" must fulfil the following conditions:—he must have a good knowledge of the Jaina doctrines; he must keep the minor observances, should meditate regularly at fixed hours, for not less than 48 minutes each time, should fast at intervals, take no food or drink at night, give up sexual intercourse, also all actions, such as cooking and the rest; he should renounce all attachment for things of the world; he should not even advise other people in regard to worldly actions; and he should live on alms (Sū. 7.18-20).

The positive aspect of this discipline implies the following:—(1) Charity—*i.e.*, the giving away of the proper thing in the proper manner, by the proper person, to a proper person; the proper manner of giving consists in welcoming the

recipient respectfully, talking to him agreeably and so forth ; the proper giver is one who is free from all desire for a return of the benefit conferred, patient, happy in the giving, without deceit or envy or pride ; the proper recipient of the gift should be endowed with right belief and right conduct (Sū. 7.38).

Of spiritual progress there are fourteen stages :—(1) Wrong Belief, (2) Degradation, (3) Mixed—Right and Wrong—Belief, (4) Right Belief without Right Conduct, (5) Partial keeping of the observances, (6) Imperfect keeping of the observances, (7) Perfect keeping of the observances, (8) New, Pure Thought-activity, (9) Advanced Purer Thought, (10) Very Slight Delusion, all passions present, (11) Delusion subsided, (12) Delusion destroyed, (13) Perfect Soul in the vibrating Body, (14) Perfect Soul in perfect peace, without vibrations (Sū. 10.2).

The necessary qualifications are :—Control of Mind, Body and Speech, Care in walking, eating and other actions, Forgiveness, Humility, Straightforwardness, Contentment, Truthfulness, Restraint, Austerities, Renunciation, Not-regarding the Non-Self as Self, and Chastity of the highest degree (Sū. 9.2).

The man shall constantly think of everything as subject to change, of births and rebirths besetting the Self, of himself as solely responsible for his acts, of the world as distinct from himself, of

the Body as impure and on the nature of the Right Path (Sū. 9.7).

Right Conduct presupposes Equanimity, Pure and absolute Harmlessness, all but entire freedom from Passion and ideal Passionless Conduct (9.8).

The External Austerities consist of—fasting, vow to receive alms only on certain conditions, renouncing of delicacies, sitting and sleeping in a lonely place and mortification of the body (9.13). The following are the Internal Austerities:—Repentance, Reverence, Service of worthy persons, Study of the Scriptures, Giving up of attachment and Concentration of mind (9.20).

The entire Discipline culminates in Perfect Right Belief, Perfect Right Knowledge, Perfect Right Intuition and Perfect Occult Powers—all which leads up to Liberation.

SECTION V.—UPANIṢADS: SYNTHESIS OF INDIAN PHILOSOPHY.

The Vedānta admittedly is only an elaboration and systematisation of the teachings of the Upaniṣads and the Bhagavadgītā. These teachings have already been dealt with above. The Gītā need not detain us, as everyone admires the high moral tone of its teachings. At first I intended to omit a reference to the Upaniṣads also; but when I find a careful scholar like Keith—in the twentieth century too—making the

statement (on p. 115 of his book on Buddhism) that "*Unlike the sage of the Upaniṣads,* the Buddhist seeker for Liberation must accept the duty of strict morality," I feel that we must devote some attention to the teaching of the Upaniṣads themselves, apart from their presentation in the Vedānta system.

Self-rule alone supplies the true principle of moral conduct; it is neither Society, nor the State, nor God, who can supply the essential rule of moral conduct; it must spring from ourselves. Of moral ideals we have several in the Upaniṣads: "There are two different paths—the path of the Good and the path of the Pleasant. He who follows the path of the Good is rewarded by the fulfilment of his aim; while he who follows the path of the Pleasant loses the goal. The wise man always chooses the Good before the Pleasant. This Anti-hedonism has degenerated into Pessimism; and closely connected with Pessimism is the theory of Asceticism. (Ranade: *Upanisadic Philosophy*, p. 291.)

The positive aspect of this Asceticism is thus set forth in the Muṇḍaka Upaniṣad:—"We should leave away all worlds, but should devote ourselves to the knowledge of the 'Self'"; and in the Bṛhadāraṇyaka:—"One should live a life of peaceful self-control, of cessation from activity, of patient suffering; having collected himself, one sees the Self within himself; evils cease to have

any power over him, for he has overcome all evil ; sin ceases to torment him, for he has burnt all sin ; free from sin, free from impurity, free from doubt, he becomes properly entitled to the dignity of the Brāhmaṇa.'' In contrast with this activism, we have another activism adumbrated in the Īsha-Upaniṣad :—" The man should try to spend his life-span in the constant performance of actions." But even in the midst of all this activity, freedom from contagion and freedom from impurity are secured only if attachment to action is abandoned (p. 296). This phenomenal activism leads up to the theory of the " Moral Ideal,'' which must take account of the phenomenal good. In the Taittirīya-Upaniṣad, we are asked to choose both Truth and Law which have moral value, along with Happiness and Prosperity which have material value (*ibid*, p. 299).

" Self-realisation '' implies the whole ethical and mystical process by which the allurements of the not-self, naturally ingrained in the human being, are to be gradually weaned out, and the Self to be made to stand in its native purity and grandeur. The ethical and mystical sides of Self-realisation are fused together in the Chhāndogya-Upaniṣad where, after having started an inquiry as to what it is that induces man to perform actions, and having answered that it is the consideration of happiness which impels him to do so, the author proceeds to tell us that real

happiness is the happiness that one enjoys in the vision of the Infinite. Thus there are two kinds of happiness—great and little ; the great happiness consists in seeing, hearing and meditating on the Self, and the little happiness in seeing, hearing and meditating upon things other than Self (*ibid*, p. 301).

There is the final stage of Super-moralism, in which the moral Agent passes beyond the reach of Good and Bad, when, and only so far as, he has become merged in the Absolute Self. It is this that has misled the orientalists into the belief that there is no place for morality in Vedānta or in the Upaniṣads. But they fail, or refuse, to see that this Super-moralism, as Ranade rightly remarks, is only a combination of the Super-moralism of Nietzsche,—which pertains only to the super-man,—and that of Bradley, which pertains only to the Absolute ; so that for us ordinary mortals it is of purely academic interest, having no practical bearing upon our life in the world.

As regards practical ethics, the Bṛhadāraṇyaka-Upaniṣad lays down three cardinal virtues—Self-control, Charity and Compassion ; the Chhāndogya—Austerity, Charity, Straightforwardness, Harmlessness and Truthfulness; and the Taittirīya—Study and Teaching of the scriptures, Respect for law, Truth, Penance, Self-control and Tranquillity, Offering of daily oblations

to the Fire, Hospitality and Humanity and the duty of increasing and multiplying (*ibid*, p. 307).

There is no mere moral Agent whose morality does not culminate in mystical realisation. Thus the Upanisadic sage differs from the Stoic sage who represents in himself the acme of moral perfection connected with an intellectual contemplation instead of a mystical realisation of the Absolute. On the other hand, he differs from the Christian sage who rightly sticks to the triadic form of conduct—Faith, Hope and Charity—but who centres his hope for mystical perfection in another Personality, Jesus Christ, and not in himself. The Upanisadic sage believes in the possibility of greater or less mystical realisation for every being according to the greater or less worth of his character, belief and endeavour; he sees his Ātman in all and the Ātman alone. He has gone to the end of sorrow, has torn asunder desire, because he has attained the fulfilment of the highest desire—Self-realisation. He has attained eternal tranquillity—has found eternal happiness (p. 315).

Question—Why is Self-realisation not attained by men ?

Answer—It is not possible without spiritual knowledge.

Question—What are the qualifications necessary for the spiritual aspirant ?

Answer—(1) Introversion—turning inwards of the eye; (2) Stopping of all wrong-doing, self-composedness, calmness, quietude of mind (Katha.-Upa., 1.2.24); (3) Truth, Penance, Right Insight, and Celibacy; (4) Absence of Pride; (5) Grip and tenacity to lead spiritual life (Muṇḍaka, 3.2.4); and (6) Disgust with the worlds, Firm belief that regions beyond actions cannot be attained by actions, Humble Spirit (Muṇḍaka, 1.2.12).

While the moral virtues are being perfected, the next step in the path of self-realisation is initiated at the hands of a worthy teacher, superior in all respects, who has himself attained self-realisation (p. 331).

The aim of the Upaniṣads is purely practical and they are replete with hints for the practical realisation of the Godhead by means of Yoga (p. 336).

The immediate effects of God-realisation are the entire abatement of bodily excitement, the resolution of all doubts, the obtaining of infinite power, the enjoyment of illimitable joy, the destruction of all fear, and the fulfilment of all ends (p. 350).

A perusal of the above remarks will convince every unprejudiced mind that the sublime teaching of the Upaniṣads has been grossly misrepresented by those who have expressed the opinion that according to the Upanisadic sages the seeker

for liberation need not accept the Duty of strict morality ; or that there is no room for morality in Indian Philosophy. In fact in the course of our study of the Indian philosophical systems, we have, I hope, learnt—if we have learnt anything at all—that "if we take the integrity of man's consciousness as a whole, it would seem absolutely impossible, in the interest of the highest development of which man's consciousness is capable, to sunder the intellectual from the moral, as the moral from the mystical element. Intelligence without moral backbone might degenerate into the cleverest forms of chicanery, and a mystic without morality, if such a one were possible, might only be a hideous creature (as we actually find so often in cases of sectarian aberrations) ; again, just as Morality, to be ratiocinative, must be firmly linked to the Intellect, similarly, for its consummation, it must end in the mystical attitude, which alone is the goal and end of the life of man ; in short, Metaphysics, Morality and Mysticism are inseparable from each other in the interests of the highest spiritual development of man, as Intellect, Will and Emotion are inseparable for his highest psychological development." (Ranade, p. 287.)

We shall close this part of our study with a few extracts from the Bhagavadgītā :—"When a man abandoneth all the desires of his heart, and

is satisfied in the self by the self, then is he called stable in mind; he whose mind is free from anxiety amid pains, indifferent amid pleasures, loosed from passion, fear and anger, is called a sage of stable mind; he who on every side is without attachments, whatever hap of fair or foul, who neither likes nor dislikes,—of such a one the understanding is well-poised; when again he withdraws his senses from the objects of sense, then is his understanding well-poised...Man, musing on the objects of sense, conceiveth an attachment to these, from attachment ariseth desire, from desire anger cometh forth; from anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of reason; from destruction of reason, he perishes. But the disciplined self moving among sense-objects, with senses free from attraction and repulsion, mastered by the self, goeth to peace. In that peace, the extinction of all pain ariseth for him; for him whose heart is peaceful, the Reason soon attaineth equilibrium" (II. 55-65).

The lesson that we have learnt from our study of the Indian Philosophical systems is that, in the interest of the highest spiritual development of Man, Metaphysics, Morality and Mysticism are inseparable from each other. We have now to see what we learn in this matter from the philosophical systems that have arisen in other countries.

CHAPTER II.

Discipline in other Oriental Systems.

Section I.—Zoroastrianism.

The two most important words in the ethical literature of Zoroastrianism are (*a*) "Ashor"—denoting *Bodily purity* with a vague implication of spiritual purity (standing for Religious Conduct on Earth, *i.e.*, a clean body and a fair and just dealing towards our fellowmen); and (*b*) "Asha," denoting *deep spiritual purity,* (more often) the eternal Truth, the one Reality, the mainspring of all manifestation, *i.e.*, the Great Law. It is by this Great Law that the Spirit descends into matter and re-ascends. It often stands for the Path to God; and accomplishes the three stages of (1) Vision of God, (2) Approach to God and (3) Final absorption in God. Thus Asha is the path by which the human being reaches his Father Who is in Heaven. (Taraporewala: *Religion of Zarathushtra,* Chap. III.) This Law also implies regular and ordered progress in all manifestation. All beings tend Godward and human beings are to work out their own salvation by their own efforts. The goal of human life is to tread the path of "Asha," and along it, to reach God. This can be achieved by several methods:—through knowledge,

through devotion, through action (Jnāna-mārga, Bhakti-mārga, and Karma-mārga). The method specially emphasized is that of Action. Zoroastrianism is a religion of action. The message of the Teacher is Right Action, which will help the Good and defeat the Evil Spirit. The whole teaching is compressed into Good Thoughts, Good Words and Good Deeds. Good deeds constitute the chief qualification in treading the "path of Asha." Seclusion from world and from worldly duties have never formed part of Zoroastrianism. The best way of action is the way of Service, giving help to the poor—*i.e.*, those lacking anything, material, mental or spiritual (*ibid*, Chapter V).

There are two distinct forms of Initiation: (1) the Reception of the child into the faith and (2) initiation into priesthood. The age of Initiation is 7, after which education begins, and the child begins to be held responsible for prayers and the observance of religious customs and ceremonies. If the child is not intelligent enough, the Initiation may be postponed till the 15th year, when it must take place. The child is invested with the Sacred Shirt and the Girdle, which must be worn till death.

Before the child is eligible for Initiation it must know a few short prayers. On the day of Initiation, the child should fast till the time fixed. The following is the ceremony proper:

(1) The child recites the confession of Faith, (2) receives the Shirt and Girdle, (3) recites a brief summary of the Faith.

As regards Initiation into priesthood only the son of a priest is eligible. There are two grades: (A) Navar consisting of 3 Rites—(1) Purification, (2) Recitation of the Yasna for 6 days and (3) Initiation proper. During the 6 days of (2) the candidate must devote himself to religious duties and avoid contact with a non-Zoroastrian. On the seventh day, he bathes; and the ceremonies go on for 3 days during which the candidate has only one meal. This Navar has been regarded as a ceremony of trial—of self-abnegation, self-denial and self-renunciation.

Even persons not meant for the vocation of Priest may undergo this Navar Initiation.

(B) In Maratib, the higher initiation, the period is longer and the Yasna-texts recited are more numerous. (Hastings' *Encyclopaedia of Religion and Ethics.*)

SECTION II.—MITHRAISM.

Under the system known as "Mithraism" no one can be initiated into the rites of Mithra without passing through all the disciplines and giving proof of self-control and chastity. Eighty grades are enumerated through which the postulant must pass in succession; for example, plunging first into deep water for many days,

then throwing himself into fire, then solitary fasting in a desert place, and so on. Then if he survives, he receives the highest initiation.

The aspirants to initiation pass through a series of disciplinary grades, undergoing first the easier forms of penance, then the more difficult. For example, fasting for 50 days is first imposed on the neophyte. If this is successfully endured, then for 2 days he is exposed to extreme heat, and for 20 days plunged into snow. The severity of the discipline is gradually increased till the postulant shows himself fully capable of endurance, when he is finally admitted to the highest grades. (Geden: *Mithraism*, pp. 79-83.)

SECTION III.—TAOISM.

In Taoism, beyond the inculcation of humility, economy and justice, there is no trace of devout piety ; but Filial Piety, Tenderness and Loyalty, Justice, Benevolence and Learning are emphasised. (Parker : *China and Religion*, p. 42.)

The key-note of life is Simplicity—in dress, in mode of life, in mode of expression, in social form, in personal enjoyment, husbanding of force, absence of friction, independence of favour, avoidance of flurry, of emulousness, argumentativeness, luxury, display, exclusiveness, restlessness and of strife (p. 43). Stoical diplomacy, contempt for luxury and show, democratic

absence of caste-feeling, universal veneration of ancestral ties, contempt of military glory, hatred of restless activity and needless change, profound personal humility, resignation in the face of suffering and death—these are the secular effects of pure Taoist doctrines (p. 49).

Now follow extracts from a Chinese classic :—

Do not show partiality to "high character" ......Place no special value on rare possessions. Do not let that which is covetable stand before the eye ; in this way the mind will not be disturbed (p. 272). Carry along your soul with singleness of purpose. Concentrate your efforts on gentleness. Take disinterested and dispassionate view of things. Love the people (p. 274). The Highest form of man pays more attention to what is in him than to visible things and ignores the latter for the sake of the former. Be apprehensive alike of favour and disapproval (p. 275). Aim at extreme disinterestedness and maintain the utmost possible calm (p. 276). It is by bending that we survive, by giving way that we assert. It is by lowliness that we exercise full force, by wear and tear that we go on renewing. It is by owning little that we possess much, by owning much that bewilderment comes. For these reasons the highest virtue of man is singleness of purpose. He shines because he does not show himself off ; is convincing because he does not justify himself ; successful because he

does not proclaim success; enduring because he does not assert himself (p. 278). Walk judiciously. Speak judiciously. Calculate judiciously. Choose judiciously. Knot judiciously (p. 280). Know the masculine or stronger aspect, but maintain due regard for the feminine or weaker. Know the whiter or more ethereal aspect, but maintain consideration for the darker or material (p. 280). As Providence weakens, Grace (Virtue) takes its place. As Grace weakens, Benevolence takes its place. As Benevolence weakens, Justice takes its place. As Justice weakens, forms and ceremonies take its place (p. 284). Instances of concentration or unification of effort in the past are clearness in the case of heavens, repose in the case of the earth, spirituality in the case of the Gods, fulness in the case of space, life in the case of created objects, purity in the face of the world in the case of ourselves (p. 285); in the highest degree perfect, yet accepting an air of imperfection, with capacity for use without exhaustion, possessing the highest degree of fulness, yet used with restraint, in the highest degree straight, yet with an air of bending; in the highest degree artful, yet with an air of clownishness; with the highest capacity for argumentativeness, yet with hesitation to speak. Impetuousness overcomes cold, but calm overcomes heat. Clear and calm are needed to put one right or orthodox in the eyes of the Empire

(p. 287). The highest form of man has no fixed mind ; he makes the mind of the people his mind. With the good we should show goodness ; with those who are not good we should also show goodness. To the truthful we should show truth ; to those also who are not truthful we should show truth (p. 288). Let me possess knowledge in a detached frame of mind, and exercise it in the service of the highest Providence (p. 290). Those who know best speak least ; those who speak most are apt to know least. Keep your mouth closed and your eyes and ears half shut. Check undue impulse, solve entanglements, subdue undue brightness, equalise what is disagreeable. There ought to be no undue affection, nor any undue repulsion. There ought to be no question of deriving advantage, nor any of inflicting injury. There ought to be no respecting of persons, nor contemning of persons (p. 291). Act with the least possible dwelling on action ; employ means with the least possible ado. Requite enmity with grace (p. 294). True words are apt to be not liked ; pleasant words are apt to be untrue.

हितं मनोहारि च दुर्लभं वचः ।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ।

Good or beneficent men do not wrangle, and wranglers are apt not to be good men. Those who know best do not range over many subjects. The highest form of man cares not to accumulate.

So far as he uses his resources for others, he increases his own store ; so far as he gives them to others, he has the more for himself (p. 301).

SECTION IV.—CONFUCIANISM.

The main ethical teachings of Confucius have been thus summed up : What you do not wish others to do to you do not do to them.

आत्मनः प्रतिकूलानि न परेषां समाचरेत् ।

Self-control, modesty, forbearance, patience, kindness, orderliness, absence of effusiveness and passion, studiousness, industry, mildness, dutifulness, neighbourliness, fidelity, uprightness, moderation, politeness, ceremoniousness,—these were the qualities that Confucius consistently practised and taught [Parker : *China and Religion* (p. 54)]. He laid special stress on the necessity of cultivating intelligence and alertness. Like Aristotle, he abominated extremes and preached the doctrine of the happy mean in every thing. Gloomy asceticism, tearful emotionalism and passionate militancy were foreign to his taste....According to his lights, obedience to superiors and the recognition of the "divine right" principle were essential (p. 55). To sacrifice to spirits not belonging to man is mere flattery (p. 56). Besides Theft and Robbery, there are 5 capital sins—malignancy, perverseness, mendacity,

vindictiveness and vacillating weakness (p. 57). While approving individual effort, he counselled patient submission (p. 58). Evil should be repaid by justice, and good reserved for the recompense of good (p. 61). Although Confucius taught the necessity of reverence and disinterested charity, he had no true belief in a self-existing Creator (p. 65).

SECTION V.—EGYPTIAN RELIGION.

Forty-two sins have been enumerated :—Doing wrong, Violence, Evil mind, Rapaciousness, Manslaying, Fraudulence, Fraud in measures, Robbery, Sluggishness, Transgression, Lying and so forth. (Read: *Egyptian Religion and Ethics*, p. 110.)

The Positive acts have been thus enumerated :—'I have given bread to the hungry, water to the thirsty, clothes to the naked, boat to the ship-wrecked.' The Egyptian ideal was to avoid the things denied and to do those that are affirmed (p. 117). From the earliest times the Egyptian regarded a life of moral excellence on earth as a necessary introduction to the life which he hoped to live with the blessed in heaven (p. 117). The secret of arriving at the Elysian Fields was to know the names of the gods and to utter the "words of power" (p. 129). They abhorred above everything the thought that the individual

consciousness might some day cease to exist and they took every precaution to prevent such a catastrophe (p. 133). (1) Courtesy to all, specially to superiors, is constantly insisted on. (2) To stand in the presence of superiors. (3) Those who do not wish to listen should not be worried with much speaking. (4) Arrogance towards inferiors is condemned; also (5) Avarice. (6) Harsh speaking and Terrifying Conduct are banned (p. 146).

The more important exhortations are—

"Direct thy heart towards wisdom. Do not follow after women. Establish thy own house and love thy wife therein. Be kind towards thy mother (p. 148). Avoid Drunkenness" (p. 150).

Before any service, purification was needed. After the purifying came the offering of incense. (Petrie: *Religious Life in Egypt*, pp. 26-27.)

A great ceremony of Purification took place preparatory to the Priest's fasts, many of which lasted from 7 to 42 days, or longer (p. 29). Priesthood controlled education, and they were also the guardians of morals and character. The priests were highly reverenced and in great authority among the people, both for their piety towards the gods, and their great wisdom and learning wherein they instruct the people (p. 41). In other countries priests wore long hair; in Egypt they shaved. They also shaved their whole body every third day, and they wore only

linen and shoes of papyrus. They washed in cold water twice every day and twice every night (p. 44). A priest of Isis abstained from wine and animal food (p. 45). There were four orders of Priesthood, each serving in turn for a month at a time (p. 47). The lowest grade of Priest called Uab was the "washed" or purified man, who had to examine the sacrificial animals and perform the routine of the temple. The second, Kherheb, was the learned man who could recite all the liturgy and spells in the true voice and also direct service in general. The third, *Lemu neter*, were the prophets, *i.e.*, teachers and seers (p. 48).

The weakness of the Egyptian in all ages has been his conceit—the desire to deny his faults. This led to the production of the moral code of repudiation of sins (p. 64). The same self-laudation is familiar in the biographical inscriptions. "It is my virtue which justifies the honours bestowed upon me."

It does not seem that the ethics of the priesthood included any idea of Humility (so common in all other religions) (p. 65). Among the precepts of character greater stress is laid on Discretion and Quietness than on any other quality. The evil of Presumption and Pride was met by remarks on the uncertainties of life. It was considered a virtue to assert, "I am not of inconstant mind." The Egyptian ideal was that a man should be

strong, steadfast, and self-respecting, active and straightforward, quiet and discreet, and should avoid covetousness and presumption. Yet with all this, while striving for the highest character, men were to keep the uses of life before them and to avoid miserliness and asceticism. Their aim was to be easy, good-natured, quiet gentlemen who made life as agreeable as they could, all round (p. 66).

The general Humanity of the Egyptian was high. There is no scene of any wanton pain or torture inflicted on man or beast (p. 68).

A higher teaching taught some to look into themselves for evil instead of only resenting it in others (p. 73).

Direct inspiration was claimed by Hatshapsut :—

"I remembered Him who fashioned me......I was wise by His excellent spirit. I did it under His command, as it was He who led me" (pp. 207-213).

From the earliest times there was a craving for association with the gods (p. 207).

In one's wish to associate with gods, mere excitement and noisy agitation bear no part. They "felt" the divine majesty: "He who exalts his spirit by praise, by adoration, by incense, so that devotion is in his affairs—God shall exalt his name." "Noisy feasts are detestable in

God's sanctuaries. If thou implore Him with a loving heart of which all the words are mysterious, He hears thy words, He accepts thy offering." The Essence of Quictism lies in 'Good is holy silence.' "Pray to catch a single ray of thought of the Unmanifest, by contemplating the order of nature, animate and inanimate." "Whither am I to turn my eyes to sing Thy praise—above, below, within, without? All are in Thee; all are from Thee; of Thou who givest all and takest nought, for Thou hast all, and nought is there Thou hast not."

This mystic frame of mind was largely influenced by Indian thought during the Persian Dynasties. The Doctrine of re-birth, favoured by throwing all the bodily senses into abeyance and brought to pass by driving out the twelve inner torments by their antitheses, is due to Indian influence.

The following teachings are indicative of Jewish influence—"None can come there (dwelling of God) but he whose heart is true and does right. Good is the way of man who obeys God; happy is he whose heart strives to follow him. I will have you advance in the knowledge of His Holy Spirit. If I have come to the eternal home, it is because I have been good upon earth, and my heart is fully on the ways of God."

The mystics withdrew to the friendly solitude of Nature. There were recluses in deserted sanctuaries, where space and solitude were available.

There one man was "possessed by the Lord." and another was "possessed of the Holy Celestial God."

The influence of India is plain in the writings and mode of life, and the latter was probably shaped by the Buddhist mission of Ashoka (pp. 207-213).

Section VI.—Babylonian and Assyrian Religion.

Clean food have I eaten
Clean water have I drunk.

Free my breast, send me comfort,
Guide my footsteps, that happily and friendly
among the living I may pursue my way.

Remove the evil, protect my life.

Prayer was my rule, sacrificing my law;
The day of worship of my God, my joy;
The day of devotion to my gods, my profit and gain.

Babylonian Psalms.

In connection with divination from "Livers," the officiating priest had to wash and anoint himself in order to be ritually "pure" before approaching the gods. Special garments were donned for the ceremony. This meant only physical purity.

The Temple was also the centre of intellectual life. Within the precincts was the Temple School in which the aspirants to Priesthood were prepared

for their future careers. Learning remained under the control of the priests. All learning was religious in character.

To instruction in methods of divination, in the rituals connected with exorcising demons, in sacrificial and atonement rituals, in astrology and in the treatment of diseases, there was added training in the drawing up of legal documents......Though the motive was purely practical, yet the incentive was intellectual, both in character and scope, and necessarily resulted in raising the standard of the priesthood, and in stimulating the literary spirit. (Jastrow : *Religious Belief and Practice in Syria and Babylonia*, p. 165.)

Under the influence of the purification scheme —primarily, from uncleanliness due to contact with something either too sacred or too profane to be touched—the primitive rites received a higher interpretation. The primitive rites were combined with prayers to the gods.

This leads to a higher purification, with the desire to be reconciled to the gods by leading a pure and clean life, corresponding to physical cleanliness. To prayers to gods were added ethical considerations, embodied in the enumeration of a long category of possible sins : (1) Estranged a father from his son; (2) estranged son from father and so on, a long list is provided of all conceivable sins, including lying, harbouring of impure thoughts, following the path of evil,

ending with "over-stepping the bounds of what is just" (pp. 306-309).

The "unclean" person was sprinkled with water, while the Priest pronounced certain purifying incantations (p. 312). Fire, as the sacred God-given element, was associated with purity (p. 314). Everything is done by the living to secure the favour of the gods, to appease their anger, and to regain their favour by elaborate expiatory rites, and by confession of sins (p. 364).

The ethics of the Babylonians and Assyrians did not look beyond this world, and their standards were adapted to present needs and not to future possibilities (p. 376).

Even though the highest purpose of life was to secure as much joy and happiness as possible, the conviction was deeply ingrained that the gods demanded adherence to moral standards........... Misfortunes were regarded as due to moral transgressions, such as lying, stealing, defrauding, maliciousness, adultery, coveting the possessions of others, unworthy ambitions, injurious teachings and other misdemeanours (p. 377).

The consciousness of sinful inclinations and of guilt, though brought home by misfortunes, was strong enough to create rules of conduct in public and private affairs. The rights of individuals were safeguarded by laws, evil practices were punished, and so forth. What is noticeable in all this is the spirit of justice and equity that

pervades the endeavour to regulate social relations (p. 378).

The principal teachings have been thus summarised :—

> Thou shalt not slander, speak what is pure.
> Thou shalt not speak evil ; speak kindly.
> Let not thy mouth boast ; guard thy lip.
> When thou art angry, do not speak at once.
> Before thy God, come with a pure heart.
> If thou promisest, give what thou hast promised.
> Thou shalt not in tyranny oppress men.
> Give food to eat, wine to drink.
> Seek what is right, avoid what is wrong.
> Be helpful ; be kind to the servant.
> The maid in the house, thou shalt protect.

The ethics taught here is not of a kind to carry us upward into higher regions ; but the ethical standard implied in these precepts shows that it was considered wisdom to maintain a clean morality (p. 389).

SECTION VII.—JUDAISM.

Judaism points forward to a state of human perfection and bliss to be brought about by the complete unfolding of the divine in man or the revelation of God's full glory. The scope of Judaism does not lie in the world beyond. Its sole aim and purpose is to render the world a divine kingdom of truth and righteousness. This aim is

pursued by the insistence on belief in Unity and on the practice of the commandments. It lays more stress on Work than on Faith, which latter however is not entirely lacking. It demands self-sacrifice ; and keeps great ideals unsullied, intact before the eyes of the world. It claims to be, not the only form of truth, but the purest. It is a comprehensive scheme of life. The Sabbaths, festivals, sacrifice, worship, homely ritual, pious faith and thanksgiving for the gifts of nature are sanctioned by high moral lessons. There must have been something more powerful than dogma, some definitely practical elements, some religious functions linked to high ideals, appealing more to the heart than to the brain, affecting the life and moulding the conviction. The Prophets did not reject sacrifices, if offered in the right spirit. The circumscribing of activities in the material sphere impelled a high sense of rest and consecration. The Sabbath is to the Jew a day of ecstasy and good cheer, not of restraint. The Pharisees were men of extreme piety and devotion and their aim was to sanctify every phase of daily life. The Jew was to think of God in every act, at every moment. There are two ways of serving God—from Love and from Fear. The former is extolled. The Sadducean doctrine—" Do good for its own sake "—is ethically higher ; but it is a doctrine for the saint and the recluse. The *Esenes* (another Jewish sect) were communistic ascetics.

They rejected pleasure as evil. Their piety was extraordinary ; and they were noted for fidelity. To belong to the inner circle of discipleship among the Gnostics presupposed an exceptional amount of self-discipline. Mature self-culture was necessary to the mystic apprehension, which is dangerous for the uninitiated. Man has the privilege of seeing everywhere the Divine Image ; and the world being an embodiment of God, he can make his way to union with the Divine Reason by an understanding of, and a life led in accordance with, the mystic sense. Every good act done by man, every good thought of his, leaves its impress upon the upper as well as the lower world,—these two worlds being really one. Every time a man utters a prayer or performs an act of benevolence, a union between the two worlds is effected. (Hastings' *Encyclopaedia of Religion.*)

SECTION VIII.—CHRISTIANITY.

Church Discipline is that body of measures which has been employed in the Christian Church to secure its own purity and the spiritual well-being of its members. The Church as an institution, endowed with the quality of holiness and entrusted with the deposit of revealed truth, is bound to keep itself free from corrupting elements which might taint its purity and thwart its activity.

As concerning the offender, the Discipline is intended (1) to reclaim him from error of doctrine or impurity of life, so that, if possible, the soul may be saved ; or (2) to cut him off as a withered branch from the body of Christ.

After the close of the second century, Church Discipline found expression in the system of Penance.

Murder, Idolatry, Theft, Apostacy, Blasphemy, Fornication and Adultery were "moral offences," from which there can be no restoration. Those who commit these cease to be sons of God. For other sins certain penances and compensations were prescribed.

After 1215 A. D. confession to the priest and satisfaction produced by penances prescribed by him were made necessary for absolution.

After the Reformation the immediate responsibility of the Christian to God was emphasised, also the authority of the scripture as the supreme rule of life. Confession was abolished. Instruction by persuasion and sermon was introduced. Outward penance was replaced by repentance of the heart (Hastings: *Encyclopaedia of Religion*).

" Mysticism " is spiritual life. It consists, not only of the act of contemplation, but of many experiences of prayer, in which the presence of the Divine Spirit is felt (Underhill : *Mystics of the Church*, p. 10).

All our knowledge of God comes from three sources : (1) He is manifested in the natural world. (2) He declares himself in History. (3) He is found through the Soul's secret and direct experience. For the fullest development of our spirits, a complete all-round religious life, we need something of all these factors. We must learn to see and adore God's immanent presence in nature ; we must draw near to his perfect Self-expression in the historic Christ ; we must seek him at first hand in the life of prayer. It is only by the third aspect of religion, the cultivation of the secret inner life, that we can hope fully to enter into the other two. Without a prayerful disposition of the mind neither God's revelation in nature nor the teachings and practices of the Church can mean or do much for our souls (p. 14).

The life of the mystic develops from small beginnings and passes through successive stages of growth, marked by different types of response to its spiritual surroundings. Mystics need food for their souls, and this they get from prayer and reading, from their silent contemplation of God, and frequently from the sacraments of their Church.

The life of the mystic does not involve an existence withdrawn from common duties into some rapturous religious dream-land...It is a life inspired by a vivid and definite aim—the life of a dedicated will moving steadily in one direction

towards a perfect and unbroken union with God. Whatever form the experience of the mystics takes they feel an increasing and overwhelming certainty of first-hand contact with God penetrating and transfiguring them. By it they were at once deeply humbled and intensely stimulated ; it became, once for all, the supreme factor in their lives, calling forth a total response from mind, feeling and will (p. 21).

The Mystic Way has three stages of Purgation, Illumination and Union, for which another formula was—" Beginner, Proficient, Perfect." (A) By " Purgation" is meant the purification of character and detachment from earthly interests, which is worked partly by the soul's own penitence and effort and partly by the inflowing Grace of God. Such purification always marks the early stage of mystical experience ; and this is an intensive form of the difficult self-conquest to which in some degree, all who face the issues of life and the facts of nature are called. The term "purgative way" is also sometimes applied to the gradual spiritualisation of the mystic's prayer, specially the painful struggles and obscurities which accompany the transition from the stage of meditation on religious themes and figures to the beginnings of real contemplation. (B) By "Illumination" is meant that peaceful certitude of God, the perception of the true values of existence in His light, which is the reward of

surrendered will ; a perception which, as it grows, enters more and more deeply into the truths of religion and the meaning and loveliness of life. (C) By " Union " is meant that perfect self-forgetting harmony of the regenerate will with God, which makes the full-grown mystic capable of being to the Eternal Goodness what his own hand is to man. Whereas in the earlier stages he saw and moved towards the life of Spirit, now he finds himself immersed in it, inspired and directed in all his actions by the indwelling love of God. This is the flower of the consecrated life and often brings with it an astonishing access of energy and endurance, a power of dealing with persons and events far beyond the self's natural capacities (like the Siddhis of Yoga) (p. 26).

We recognise in St. Paul the threefold strand of the mystic way :—(*a*) The moral struggles and and purifications, the slow self-conquest ; (*b*) the deep insights and illuminations characteristic of the developing life of prayer ; (*c*) the sense of unbroken union with Christ which sustained his immense activities ; and the final achievement of that surrender and rebirth in power in which he was able to say " I live, yet not I " (p. 35).

St. Teresa during her earlier life lived much in retirement, in her convent, displaying little outward initiative, but making great progress in her inner life. Towards its close, she enjoyed

an abundance of revelations and experienced visions and ecstasies (p. 43).

There has been an intensive attempt to develop the spiritual side of human nature and advance in the knowledge of God (p. 45). Deliberate purification and Discipline entered the Christian scheme and mysticism became allied with Asceticism (p. 45). Years of self-denial and prayers are essential (p. 66). Virile temper, will and desire are the main instruments of our spiritual progress—Humility and Charity are the twin foundations of the true inner life (p. 70).

There are three stages of mysticism : (1) dilation of the mind, which thus realises its own capacity for a wider and more wonderful span of experience ; (2) that...uplifting of the mind into things above itself which is the essence of prayer ; and (3) that utter "alienation" of the mind to another sphere of reality, which constitutes Ecstasy (p. 81).

Rigorous self-knowledge of our sins and our possibilities is an important part of purification (p. 82). Austerity, Industry and Charity were part of St. Bernard's ideal (p. 83). Communion with spirit is to be reached through self-discipline and prayer (p. 84). Unmitigated meekness and unlimited love form the double foundation of all true relationship between created and uncreated Spirit. Humility and sense of mystery, ceaseless craving for the Infinity and external

poverty are the heavenly virtues by which all earthly things are trodden under foot. St. Francis hated property, not as a source of sin, but because it split an attention which should be devoted to the one object of love and worship (p. 91). There should be passionate enthusiasm for suffering and rapturous joy in surrendering (p. 94).

The process began (in Franciscan Mysticism) with a reduction in the comforts of life—the giving up all possessions—secret penances—and contemplative life (p. 102). These were followed by unconventional outlook, alternating moods of penitence and joy, mingled homeliness and transcendentalism, love of song and natural things, intense devotion to the Holy Name (p. 115).

The 'Hermit-missionary' used to wander from place to place, preaching and giving counsel, sometimes to sit for long hours in his cell immersed in communion with the love that filled his mind (p. 117).

Hilton (English) bases his spiritual life on the twin virtues of meekness and love—conceiving of man's entrance into union with God as a gradual education in these. Meekness is spiritual realism or self-knowledge; love, the one quality that is both human and divine (p. 25).

A German mystic preached the austere doctrine of total detachment from creatures. He insisted that if a soul is to see God, it must look at

nothing in time (p. 135). The Divine Abyss cannot be fathomed by reason ; it may be fathomed by humility. Tauler asked for " a mind that is empty and untroubled by all other things and has secretly yielded itself up with all its powers in the Presence of God " (p. 141).

There has been an Upper School of Perfect Resignation in which the hard lesson of complete spiritual detachment was taught—a cardinal doctrine among the Friends of God whose ideal of the mystical life was heroic and austere (p. 144). Those who follow the way of love should first fulfil the duties of outward or active life (*Karmamārga*). They must renounce Self-will, learn to bear provocation with gentleness, shew a friendly face, and be ready to serve, give and lend to everyone, while cleaving to God alone (p. 149).

For Ruysbroock the supreme summit of the inner life is not achieved by still beatitude, a blank absorption in the Absolute ; it is, on the contrary, a life so rich and so abundant that it requires for its expression the extremes of activity and of rest, pouring itself out in generous acts of charity, all in common and yet inwardly abiding in unbroken repose (p. 150). Stress was laid upon active detailed charity with a penitential discipline chiefly directed towards the mortification of the will. Catherine of Genoa gave many hours daily to prayer and practised severe austerities. This

was the first period of education for all Catholic contemplatives (p. 163).

The peculiar character of Spanish spirituality was intensely austere, practical, militant temper; an outlook on Reality which leaves no room for religious emotionalism, a stern and bracing view of human character, immense energies of active life (p. 168).

"Work! Work! Work!" said St. Teresa. Here was a balanced and completed life of work and contemplation. She says, "The soul must be virile; it must not dream of sweetness and enjoyments at the beginning of its career" (p. 176).

Gentle moderation and insistence on essentials characterised the teachings of St. Francois (French Mystic) (p. 198).

Quietism represents the excessive stressing of that passive element which had always been present in French mysticism (p. 207).

Man is regenerated and "saved" by effort as well as by Grace,—said the Protestant Mystics (p. 219).

Though the Quaker lays emphasis on inward experience, his deliberate cult is for quietistic devotion and complete rejection of external religion (p. 227).

True religion consists in inward life wherein the heart doth love to reverence God and learn to exercise justice and goodness not only towards all men, but also towards creatures.

The intense love of consistency, the determination that outward life and inward vision should be all of one piece, is a distinguishing character of Woolman's mysticism. As Woolman's soul matured, his self-abandonment and austerities increased (p. 229).

The complete self-giving to anything he undertook, the disregard of personal comfort, astonishing power of endurance—characterised Foucauld, a modern mystic (p. 249).

The conclusions of Christian Mystics have been thus happily summed up by Dean Inge in his work "Christian Mysticism" (pp. 352-354):—

(*a*) Salvation is imparted by revelation. This makes it to depend upon knowledge; but this knowledge was in the Mysteries conveyed by the spectacle or drama, not by any intellectual process. Plutarch (de Defect. Orac. 22) says that those who had been initiated could produce no demonstration or proof of the beliefs which they had acquired. And Synesius quotes Aristotle as saying that the initiated do not learn anything, but rather receive impressions. The old notion that monotheism was taught as a secret dogma rests on no evidence, and is very unlikely. There was a good deal of Oeokpacia, as the ancients called it, and some departures from the current theogonies, but such doctrine as there was, was much nearer to pantheism than to monotheism. Certain truths about nature and

the facts of life were communicated in the "greatest mysteries," according to Clement, and Cicero says the same thing. Some of the mystical formulae were no doubt susceptible of deep and edifying interpretations, especially in the direction of an elevated nature-worship.

(*b*) Salvation was regarded, as in the Oriental religions, as emancipation from the fetters of human existence. Doctrines of this kind were taught especially in the Orphic Mysteries, where it was a secret doctrine that "we men are here in a kind of prison," or in a tomb. They also believed in transmigration of souls. The "Orphic life," or rules of conduct enjoined upon these mystics, comprised asceticism and, in particular, abstinence from flesh, and laid great stress on "following of God" as the goal of moral endeavour. This cult, however, was tinged with Thracian barbarism ; its heaven was a kind of Valhalla. Very similar was the rule of life prescribed by the Pythagorean brotherhood, who were also vegetarians, and advocates of virginity. Their system of purgation, followed by initiation, liberated men "from the grievous woeful circle" and entitled them "to a happy life with the gods." Whether these sects taught that our separate individuality must be merged is uncertain ; but among the Gnostics, who had much in common with the Orphic mystae, the formula, "I am thou and thou art I," was common. A

foretaste of this deliverance was given by initiation, which conducts the mystic to ecstasy.

(*c*) The imperishable Divine nature is infused by mechanical means. Sacraments and the like have a magical or miraculous potency. The Homeric hymn to Demeter insists only on ritual purity as the condition of salvation, and we hear that people trusted to the mystic baptism to wash out all their previous sins. Similarly the baptism of blood, the taurobolium, was supposed to secure eternal happiness, at any rate if death occurred within twenty years after the ceremony; when that interval had elapsed, it was common to renew the rite. So mechanical was the operation of the Mysteries supposed to be, that rites were performed for the dead (Plat.: *Rep.*, 364); St. Paul seems to refer to a similar custom (in I Cor. xv. 29), and infants were appointed "priests," and thoroughly initiated, that they might be clean from their "original sin." Among the Gnostics, a favourite phrase was that initiation releases men "from the fetters of fate and necessity," the gods of the intelligible world, with whom we hold communion in the Mysteries, being above "fate."

(*d*) Salvation consists of moral regeneration. The efficacy of initiation without moral reformation naturally appeared doubtful to serious thinkers. Diogenes is reported to have asked, "What say you? Will Patæcion the thief be happier in

the next world than Epaminondas, because he has been initiated ?" And Philo says, "It often happens that good men are not initiated, but that robbers, and murderers, and lewd women are, if they pay money to the initiators and hierophants."

Section IX.—Islam.

The perfect man is one who has fully realised his essential one-ness with the Divine Being. The essence of Muhammadan saint-ship is nothing less than divine illumination, immediate vision and knowledge of things unseen and unknown, when the veil of sense is suddenly lifted and the conscious self passes away in the overwhelming glory of the One True Light. It is the end of the Path, in so far as the discipline of the Path is meant to predispose and prepare the discipline to receive divine Grace which comes to him in proportion to the measure and degree of spiritual capacity with which he was created. The Saint brings relief to the distressed and health to the sick—(Nicolson : *Studies in Islamic Mysticism*, p. 78).

The Saint should be entirely purged of all fleshly attributes, so that nothing of his lower self remains in him. When the saint has tested his disciple's acts and thoughts, by experience and through spiritual insight, he knows him to be

qualified to advance,—this qualification being due to his training (p. 22).

The Path consists in observing the ethical discipline which the novice learns from his spiritual Teacher—*e.g.*, solitary confinement for seven years, living in a cell under the Teacher's observation, under strict moral and ascetic discipline, excessive zeal in ablutions, constant washing of his cell, never resting the body, never reclining on a couch, wearing only one shirt of which the weight was gradually increased to 20 Maunds, never quarrelling, taking no food during the day and only a piece of bread at night, no sleeping, standing in the cell, stuffing the ears with cotton, with mind concentrated, he should give himself up to "Recollection." He should keep constant watch over his innermost self, in order that no thought except of God might cross his mind. He should wander alone in deserts and mountains, feeling the presence of human beings to be unbearable. Sufi says, "Knowledge, Works, Meditation—I have those all, now I should become absent from them; self-abasement by serving Dervishes is the only way" (p. 12).

The Sufi has cut off all worldly ties; he keeps himself aloof from the world, undergoing self-mortification, fasting and renouncing all selfish pleasures. His spirit has become freed from the pollution of Humanity and from all carnal taint. He possesses nothing, nothing possesses him; he

refrains from desiring authority over others; cultivates good disposition towards God and towards man, and also such qualities as Generosity, Acquiescence, Patience, Symbolism, Strangerhood, Pilgrim-hood, Wearing of Wool and Poverty (*Kashf-al-Mahjub*, pp. 36-39).

Sufi-ism consists in behaviour, in morals. It is "good nature"—towards God, by fulfilling His Commandments,—towards men, by respecting superiors, justice to equals and kindness to inferiors,—towards one's own self, by avoiding the flesh and the devil (p. 42). Sufi-ism is liberty, the man being freed from the bondage of desire. It is Generosity,—the man is purged from the pride of generosity; he does not strive after appurtenances and rewards; he leaves the world to the people of the world (p. 43).

Aspirants to Sufi-ism are classed under four heads:—(1) One whose enlightenment, subtlety, balance of temperament and soundness of character enable him to recognise a Sufi. (2) He whose health and body and purity of heart enable him to see the Sufi in outward practice, so that he fixes his gaze on the Sufi's observance of the Holy Law, his discipline and his excellence of conduct. (3) He whose humanity and custom of social intercourse and goodness of disposition cause him to consider the Sufi's action and to see the virtue of his outward life. (4) He whose stupidity and feebleness of Soul lead him to

regard the outward practices of life as everything (p. 43).

Whosoever purifies himself by abstinence and purges himself from every trace of fleshiness, unto him the spirit of God enters.........when he has attained to this degree of perfection, whatever he wills happens and whatever he does is done by God (Field : *Mystics and Saints of Islam*, p. 4—quotation from Hellaj). The simple ascetic character of the ancient Arabian Sufi-ism was continually counteracted by the element of passive contemplation which was entirely foreign to the Arab mind. The terms "Ascetic" and "Sufi" were synonymous in the older Arabian Sufi-ism. Later Sufi-ism is an elaborated doctrine of ecstatic states and visions which were believed to lead by the way of intuition and divine illumination to the spiritual contemplation of God. Ceaseless striving, irresistible impulse after something higher, unquenchable thirst for the fountain-head of knowledge—is the most indubitable pledge of one's spiritual future (pp. 8-10).

The would-be Sufi has a goal marked out for him to aim at, and this goal is the knowledge of God, meeting Him and union with Him by the way of secret contemplation, and removal of the veil that conceals Him. In order to compass this aim, the Sufi has a special path to follow; he must perform various ascetic practices and overcome certain spiritual obstacles in doing so. The

highest class Sufi is one who has been fully initiated, who has passed through the above stages and whose mind is closed to everything but God (p. 15).

Rabia, the woman Sufi, said, "Enter into thyself and contemplate His work in thyself." Having kept a strict fast for seven days and nights, one should give one's self up to prayer (p. 31).

Austerity of life, prolonged fast and watchings, ragged dress and wearisome pilgrimages are emphasised; but preferable to these outward observances is the practice of interior virtue and purity of intention. He who is modest and compliant to others and lives in meekness and patience, gains a higher reward than if he fasted all his days and watched in prayer all his nights (p. 51).

By using abstinence, by refusing pleasures, by chastising the flesh, man can lift himself gradually to the height of the Elect. If he perseveres in this path, he is gradually purged from everything human; he receives the spirit of God (p. 69).

Ignorance of God is deadly poison and the passions are a disease for which the knowledge of God and obedience to Him, manifested in Self-control, is the only remedy (p. 116).

There are seven valleys to be traversed:—(1) Valley of Search, (2) Valley of Love, (3) Valley of Knowledge, (4) Valley of Independence, (5) Valley of Unity, (6) Valley of Amazement, and (7)

Valley of Poverty and Annihilation, beyond which there is no advance.

(1) On entering the Valley of Search you must cast away all your possessions and imperil all your riches; not only the hand should be empty, but the heart must be detached from all that is earthly. Then the Light of Divine Essence will begin to cast upon you some rays. (2) In order to enter the second valley, you must be all Fire; you must not think of the future; you must be ready to sacrifice a hundred worlds to the flames. Faith and Infidelity, good and evil, religion and irreligion,—are all one for him who has reached this stage. (3) In the third valley (of knowledge), the progress of the pilgrims is proportionate to their innate powers. The degree of knowledge attained by the initiated are different: one reaches only the entrance of the temple; another finds the divinity in the temple. He sees a path open before him through the midst of the fire. He sees God under the veil of apparent things. (4) In the fourth valley, you have done with everything but God. Out of this disposition of mind, which no longer feels the need of anything, there arises a tempestuous hurricane. (5) The valley of Unity is the valley of privation of all things and reduction to unity; *i.e.*, the attainment of a degree of spirituality in which the Divine Essence, apart from every attribute, is the object of contemplation.

(6) In the sixth valley, the pilgrim's lot is to suffer and to groan ; his days and nights are passed in sighs. There he remains in a state of stupefaction. (7) Forgetfulness, deafness, dumbness, fainting—such is the condition of the pilgrim in the seventh valley (p. 124 from Atta).

If the complete mastery of philosophic and theosophic science is found in one man, this man is the representative of God on earth......Whoever wishes to study philosophy, let him attend the school of the Peripatetics (p. 145).

The aim of my teaching is the regulation of conduct as prescribed by the traditions and the moral and religious law, said Jalaluddin Rumi (p. 149).

> Leave wealth behind ; bring God into thy heart, whose light
> Will guide thy footsteps through the gloomiest night ;
> God spurns the riches of a thousand coffers,
> And says—" The saint is he his heart who offers."
>
> *P. 151, from Jalaluddin Rumi.*

The great Sufi teachers have always enjoyed self-mortification : " Die before you die." This " death " is of three kinds : Black death—suffering oppression from others ; (2) Red death—mortifying the flesh ; and (3) White death—suffering hunger (p. 156). Like all quietists, Jalaluddin Rumi dwells on the importance of keeping the mind unclouded by anger and resentment (p. 160). The work of man in this world is to polish

his soul from the rust of concupiscence and self-love till, like a mirror, it reflects God. He must choose a spiritual guide who may represent the Unseen God for him. This guide he must obey and imitate, not from slavish compulsion, but from an inward and spontaneous attraction. "I bid you fear God openly and in secret, guard against excess in eating, drinking and speech; keep aloof from evil companionship; be diligent in fasts and self-renunciation and bear wrongs patiently. The best man is he who helps his fellowmen and the best speech is a brief one which leads to knowledge (p. 162, Jalaluddin Rumi's last words to his disciples).

In the eyes of the Sufis the knowledge derived from books and theological science was far inferior to the inner perception of the supernatural, the mystic intuition to which they claimed to attain in their ecstasies (p. 165).

The following are the most important of Sharani's teachings :—

(1) Never have recourse to intrigues for obtaining employment.

(2) Rise before superiors and kiss their hands even when they are unjust.

(3) Don't buy merchandise, gardens, water-wheels.

(4) Respect temporal authority and submit to the laws. There should be passive obedience (p. 168).

In order to acquire the knowledge of God, the pupil must submit to a long and painful self-discipline ; he must pass through all the tests of the severest asceticism; it is only after he has thus prepared himself that the spiritual master will open his heart and render him capable of perceiving the mysteries of the spiritual world... This secret is not to be divulged except to the initiate (Mulla Shah, p. 188).

Sufism consists in giving oneself to devotional exercises, in living solely for God, in abandoning all frivolous affections, in disregarding the ordinary aims of man—pleasures, riches, honours,—and finally in separating oneself from society for the sake of practising devotion to God (p. 196).

Progress through the different stages is gradual. Obedience and sincerity of intention are their common foundation. Faith precedes and accompanies them ; from them proceed emotions and qualities......These go on producing others in a perpetual progression which finally arrives at the station of the knowledge of God's unity. The disciple of spiritual life needs to demand an account of his soul in all its actions and to keep an attentive eye on the most hidden recesses of the heart......(p. 197).

The essence of the system lies in the practice of obliging the soul often to render an account of its actions and of what it has left undone. It also consists in the development of those gifts of

discrimination and ecstasy which are born out of the struggles with natural inclinations, which then become stations of progress.

Self-examination should not be neglected.

Before reaching this stage pious men only aim at fulfilling the works commanded by the Law (*Karmamārga*) in all their completeness (p. 198).

In the spiritual combat, habits of meditation are followed by a lifting of the veils of the sense, and by the perception of certain worlds which form part of "things of God." Practice of meditation contributes to inner vision; growth of the spirit continues till what was the knowledge of one absent becomes the knowledge of one present, and the veils of sense being lifted, the Soul enjoys the fulness of the faculties which belong to it in virtue of its essence. On this plane it becomes capable of receiving Divine Grace (p. 199). The greatest mystics do not boast of this disentanglement from things of sense. To reach the goal, they have recourse to methods of asceticism in which the intellectual soul is nourished by meditation to the utmost capacity. When a man has reached this stage, his perception comprehends all things, all existence. This disentanglement of things of sense is only held to be perfect when it springs from right dispositions (p. 200).

When a man calls himself a "disciple," he ought to justify the title to the fullest extent and

firmly tread the straight path. He should constantly use the collyrium of "turning back," put on the robe of Detatchment from connections and from self, drinking the wine of seeking out of the cup of Purity, draw the sword of "Magnanimity" from the sheath of Religion, dismiss the cravings of the infidel Desire, practise Absorption, and not care for the higher or lower world.........A disciple loses himself in his Teacher. He shakes off his desires (*A Sufi Teacher: Shaikh Sarfuddin Maneri or Makhdun-ul-malk*, pp. 16-17).

The teacher prefers a disciple whose mind is unembarrassed with other methods of training, who is free from worldly considerations and is possessed of whole-hearted perseverance...The practice of harmony and temperance is essential; but the teacher never prescribes for the disciple an ascetic life (Inayat Khan : *A Sufi Massagi*, p. 40).

CHAPTER III.

DISCIPLINE IN WESTERN PHILOSOPHY.

GREECE AND ROME.

We have hitherto studied all the Indian philosophical systems and also along with Islam and Christianity the religions of Babylon, Assyria, Palestine and China. Now we shall turn our attention to the philosophers of the West, *i.e.*, of Greece. In regard to Greece, we propose to proceed to deal with the subject more or less historically—a process which could not be adopted in reference to the Indian system, for obvious reasons; chief of which lies in the fact that in regard to philosophic thought in India there has not been that sequence in time which we find in the case of Greek thought.

Homer.

The duty that man owes to God is that he should recognise and acknowledge his dependence on the divine authority. This recognition is expressed in two ways:—by means of religious observances, *i.e.*, sacrifice and prayer, and by adherence to certain divinely appointed principles of conduct.

Homer's conception of Prayer is refined and spiritual. The suppliant does not bend the knee but stands erect; unconscious of unworthiness or sin, he claims an answer, not so much as an act of grace, but as a return for services rendered unto the God. Sin is the breach of the golden law of moderation. Sin is due to infatuation, not to a depraved condition of the will (Adam : *Religious Teachers of Greece*, pp. 43-50).

Hesiod.

Libation, sacrifice and prayer are the observances whereby men express their obligation to the heavenly powers. As between man and man, the divinely appointed rule is "Be just." Miseries of this life are alleviated by the prospect of a happier existence after death. The only way of mitigating the ills of life is by stern and unremitting toil—we must be up and doing. Dignity of labour, Duty of work and Duty of being just derive their sanction from divine ordinance (*ibid*, pp. 73-80).

Orpheus.

The soul's ultimate aim is to be released from the chains of the body. This freedom is possible only when the stain has been purged away and the Soul becomes pure. One of the ways of

becoming pure was through observance of a particular mode of life—distinguished by several rules of abstinence, from animal food for instance (Empedocles makes this a law of universal obligation); also from beans and eggs. Ascetic life is largely ruled by symbolism. Asceticism in Greece never reached the same proportions as in India. In addition to this there were a great variety of rites and ceremonies designed to accelerate purification—liturgies, absolutions, incantations, initiations and so forth. Those who have chosen the path of Philosophy and abstained from sin go to "the islands of the blest." Man was exhorted to remember that man is "mortal" and to "cherish only moral ambitions" (*ibid*, pp. 101-113).

Pindar.

The duty of self-repression, dangers of arrogance and pride are dilated upon. We are impelled by the very constitution of our nature to strive for Perfection (*ibid*, pp. 126-130).

Aeschylus.

The path of progress lies in starving the titanic (bestial) element in ourselves and nurturing and developing the divine. Stubbornness, self-will and impiety are the characteristics of a sinful

frame of mind. Suffering is regarded as a discipline (*ibid*, pp. 140-162).

Sophocles.

All virtue springs from Religion. Duty of Reverence is supreme over all other duties. It is the duty of the individual conscience to rebel against the State if there is a conflict between the two ; we must obey God rather than man. True religion does not consist in outward deeds, but in purity and loyalty of soul. When an error has been made, one should heal the evil into which he has fallen. Duty of forgiveness has a religious sanction (*ibid*, pp. 164-179).

Pythagoras.

Abstinence (as in Orpheus) facilitates deliverance of the Soul. The Highest aim should be " moral salvation " or " Release," attained not only by abstinence and rituals, but also by pursuit of knowledge. We should pray, not for worldly honours and prosperity, but merely for the power of doing what is right, says Xenophanes (*ibid*, 192-212). "The pupils of Pythagoras were required to pass through the following discipline before receiving instruction in his wisdom : For five years the novice was condemned to silence. Many relinquished the task in despair ; they were

unworthy of the contemplation of pure wisdom. Others, in whom the tendency to loquacity was observed to be less, had the period commuted. Various humiliations had to be endured ; various experiments were made of their powers of self-denial. By these Pythagoras judged whether they were worldly-minded, or whether they were fit to be admitted to the sanctuary of silence. Having purged their souls of the baser particles by purifications, sacrifices and initiations, they were admitted to the sanctuary, where the higher part of the Soul was purged by the knowledge of truth, which consists in the knowledge of immaterial and eternal things" (Lewes' *History of Philosophy*, I, 22).

Heraclitus.

The Duty of man is to obey the universal *Logos* and so to place himself in harmony with the rest of nature. In action, in thought and in word, our aim should be to recognise and fulfil the unity of our Soul with the Logos. People should always fight for the Measure—for the law (Adam, *Religious Teachers*, pp. 219-236).

Parmenides.

The Path of Knowledge alone can guide us to the Truth. The power that combines the elements

into things Empedocles calls "Love" or "Friendship;" the disintegrating power is called "Strife" or "Hatred." The Duty of abstaining from animal food has been emphasised (*ibid*, pp. 242-253).

Euripides.

Renunciation of speculative inquiry is regarded as something irreligious and profane. In proportion as knowledge is depreciated, piety and unquestioning faith are praised. There are two forms of madness—salutary and pernicious. Of salutary madness, there are four varieties : (1) Love, (2) Prophecy, (3) that species of Inspiration which, through purifications and mysteries, opens out a way of deliverance from sin, and (4) madness leading through poetical frenzy to lyrical and other measures. Prophetic madness is associated with God. Joyous exultation accompanying a new discovery or illumination constitutes religious frenzy ; also rapturous feeling of kinship between man and nature (*ibid*, pp. 313-317).

Socrates.

Ignorance is the equivalent of Sin : Knowledge, the equivalent of Faith. In the condition of perplexity (*re* spiritual matters) we have the intellectual counterpart of the kind of moral and spiritual awakening which proves the prelude to a

better life. The Delphic precept (Know thyself) means "learn to take the measure of your capacities, proclivities and powers." The man who has self-knowledge knows what is suited to himself, distinguishes between what he can and cannot do, and by doing what he knows, acquires what he needs and so does well ; while by refraining from what he does not know, he makes no blunders and avoids ill-doing. The sum and substance of the teachings of Socrates lies in perfect harmony of all the powers and faculties of the soul under the government of Reason. He had no sympathy with Asceticism being regarded as the "rule of reason." The inward freedom that Socrates desired for himself and for others was that which comes, not from self-abnegation, but from "self-reverence, self-knowledge, self-control." Asceticism is a sign of weakness, not of strength. Monasticism appeared to him as a form of idleness, even of betrayal. By injuring a man we make him less serviceable. The good man therefore should not injure anyone—friend or foe. It is wrong to requite injustice with injustice, or evil with evil. Socrates started a new conception of human duty and humanity. Every blessing we enjoy is the gift of Heaven. Hence the object of worship is, not to win the favour, or appease the anger of the gods, but simply to express our gratitude. The greater the power that tends us, the more we are bound to do it honour.

As for external forms, we should worship God according to the law or custom of our own country. Socrates used to pray for that which is good, without further specification, believing that the gods best know what is good. (*Ibid*, pp. 335-350.)

Plato.

The "discipline" described by Plato is a discipline of Character as well as Taste. Of this "discipline" Plato has four well-defined stages, corresponding, to a certain extent, to the scheme of the four "life-stages," which, as we have seen, forms the background of all Indian systems.

The first stage began with birth and extended up to the twentieth year of age. The object of this early training was to harden the man against the solicitations of pain and pleasure, while imparting a spirit of open-mindedness and love of cultivation. The qualities of courage and gentleness were specially cultivated. This training was accomplished through Gymnastics (adapted to produce all-round military efficiency) and Music (which included Poetry and also Drama) (Taylor: *Plato*, p. 107).

The aim of this preliminary discipline is to produce correct opinion or belief,—not yet knowledge—though the belief is a stepping-stone to knowledge. Our pupils must be moulded into

unconscious harmony with the beauty of Reason, in order that when Reason comes, they may welcome her with joy. Under the guidance of a purified form of Art and Poetry, the student who has assimilated the earlier discipline becomes able, at last, by a kind of instinctive sense, to discriminate between right and wrong, fair and foul. But he is still concerned with *Becoming*, not with *Being* ; and the virtue he has acquired is only an adumbration of "correct opinion." It follows therefore that if education is to achieve its true purpose, a further discipline is necessary. At this stage God must always be presented to the young mind as He really is, *i.e.*, as *Good*. This idea is to be inculcated as an article of belief, as preparing the way for the metaphysical idea of God—as changeless, immutable, perfect. This preliminary discipline cannot bring the Soul into immediate contact with the Reality (Adam: *Religious Teachers*, p. 399 *et seq.*).

When the pupils thus trained have reached the twentieth year, a few of them are selected on the ground of special intellectual capacity and peculiar moral nobility ; these then enter upon the second stage of the Discipline, which goes on till the thirtieth or thirty-fifth year. The training during this stage consists in instruction in all branches of exact science—Arithmetic, Geometry, Astronomy and Harmony (Taylor: *Plato*). The study of these subjects should not be regarded as

final; there is something beyond, which alone gives value to the preparation; when after years of patient effort (*e.g.*, *dīrghakālādaranairantarya-sevitāt* of the Sāṅkhyatattva-Kaumudī) the pupils attain an elevation where they are in a position to enter into a study of the ideas (Adam: *Religious Teachers*, p. 408 *et seq.*).

This leads us on to the third stage, which represents the "Philosophical Discipline" proper. It begins at the age of 30 or 35 and goes on till 50. The training at this stage is through the study of Dialectics, which prepares the man for the vision of the "Good" (which is the final stage of the Soul's initiation), after which philosophic study and contemplation are interrupted and the man devotes himself to public work (*Republic*, Trans. Davies and Vaughan, p. 268).

This leads him on to the fourth stage beginning at 50; after fifteen years of public service the man is dismissed to spend the remainder of his days in the purely speculative contemplation of the Good.

This represents the entire scheme of life as a whole. As regards philosophic studies proper, we have seen that only men of advanced stage are to enter upon such studies. They should be constantly and strenuously devoted to the study, resigning every other pursuit. The pupils selected for this study should be the most manly, the most steady and the most comely, of noble and

resolute nature, and endowed with a piercing eye for their studies. Further, the study of Philosophy should be the privilege of her genuine sons, *to the exclusion of the baseborn.* (Plato seems to be more exclusive even than the Indian Brāhmaṇa who never shut out the low-born from the realms of Philosophy) (*Republic,* pp. 262-268).

Plato's religion consists in the passionate uplifting of the mind towards the realm of perfection to which the Soul is akin. "Communion," "Participation," "Presence,"—these terms express the relation between the Particulars and the Eternal Self-existent Idea. The Ruler of the Universe has ordered all things with a view to the excellence and preservation of the whole, and each part has an action and passion appropriate to it, for the sake of the Whole. Evil has to be overcome ; one should ever cleave to the upward path and follow after righteousness and wisdom by every means in one's power. The final triumph is perfect assimilation in God, which is the goal of human aspiration ; it is attained by those who being thoroughly cleansed themselves, by Philosophy, live without a body for all future time (Adam : *Religious Teachers*, pp. 430-451).

The following are the marks of the true philosopher :—Truth, Hatred against Falsehood, Freedom from Covetousness, Temperate habits, Freedom from Meanness and Freedom from fear of

death. All this includes all such moral virtues as Courage, Highmindedness, Justice, Kindness and so forth. In short the philosopher is a perfectly righteous and just man (*Republic*: Davies and Vaughan, pp. 198-199).

What is best in us constitutes our true and essential nature ; so that to follow sense and sensual things is to be false to ourselves, to lead a life that is not our own. Our duty is, by leading the life of reason, to enter on our heritage of immortality, even now. We have, on the one hand, Reason linking us to the Immortal and the Divine; and on the other those irrational passions and desires which arise from the body. Man thus is a compound of mortality and immortality. Evil belongs to the Body. Body is the Soul's prison, from which she is freed by Philosophy. What delights the sense is false and weak. The Soul should be gathered and concentrated within herself, believing in that only which she herself grasps with the aid of Reason ; nothing else is to be regarded as true. The aim of Philosophy is to lead us from the Seen to the Unseen, from the temporal to the eternal. Knowing this, the Soul of the wisdom-loving man withholds herself from pleasures and desires and pains and fears, knowing that every new indulgence will add to the chains from which she desires to be released. Thus the true Philosopher is one who mortifies the Body for the sake of the Soul ; and Philosophic

Life is a process of purification, *i.e.*, freeing the Soul from the contamination of the Body and its pleasures and pains. This purification is the "daily death" of the Soul, *i.e.*, its aloofness from the Body—"dying" to the Body and its lusts. This death is in reality a means of spiritual resurrection during life, a beginning of that complete Deliverance from the Body which the Soul hopes to attain at death. This leads on to Asceticism—"Mortification of the Body" and Self-suppression (Adam :*Religious Teachers*, pp. 377-385).

The above is the negative side of the Discipline. On the positive side stress is laid upon Beauty and Goodness being the ladder by which to climb from Earth to Heaven.

The general character of this positive discipline is determined partly by Plato's conception of the Goal, *i. e.*, the Idea of Good, toward which the mind must travel, and partly by his view of the nature of the mind itself.

The *Nous* is that part of human nature which is related to God ; it is that which makes us distinctively human by making us essentially divine. This faculty of *Nous* is present in every human being from the first. It constitutes the eye of the Soul. Through its affinity to God, man's Reason, even when in the body, retains its upward impulse and feels a yearning towards the fountain of its being. But until education has

come to the rescue, our spiritual insight is clouded by the darkness of the prison-house. This faculty of Reason, present in every human Soul, must along with the entire Soul, be turned from the sphere of Becoming until it can gaze upon being, and the brightest part of being, *i.e.*, Good. Education thus is the art of converting the Reason. It is the business of education to mature and develop the germ of Personality. The teacher's business is to superintend the presentation of material and to guide the pupil to an orderly assimilation of it. The process of education is pictured as an ascent of the Soul into the realm of Being. The didactic art appears as a kind of purification ; its effect is to cleanse the Soul from the defilement of the Body and the senses. Or again, it is a mode of deliverance, a release from chains ; or a quickening or rekindling of the spiritual vision. This educational process is a "Conversion" of the Soul. The Eye of the Soul must be turned from darkness to light. Nor is it merely the Intellect that partakes in this revolution ; the character is also involved. The "conversion" is the birth of a new intellectual consciousness which transforms the will and is the source of a new moral life. The whole personality of the pupil is to be transformed, to be reborn ; as the light of truth shines ever clearer in his Soul, the "inward man" is renewed unto Knowledge, after the Idea of Good, until

the assimilation is complete (Adam: *Religious Teachers of Greece*, pp. 409-413).

The method of scaling the heights of the Ideal World.—By the time that the student has reached the third stage (see above) he has learnt to take a comprehensive view of the different mathematical studies. For further progress, mathematical methods have to be discarded. The Dialectician's object is to apprehend the world of intelligibles and the organic whole of mutually-related Ideas, ascending gradually to the Idea of Good. He starts with a hypothesis and proceeds to test it by the conclusions to which it leads. If the conclusions are untenable, the hypothesis is cancelled and another takes its place. So on and on, until he reaches a Principle which stands every test...........The whole kingdom of Knowables, in the spheres of Man and of Nature, is surveyed and mapped out by this method. The result is a set of true and irrefragable Principles apprehended also in their relationship to the Supreme Idea which is no longer a hypothesis, when he has climbed to the summit. It becomes the First Principle because exhaustive scrutiny has demonstrated that the Universe of thought and things derives all its reality from the Good (Adam: *Religious Teachers*, p. 455).

Coming to the Neo-Platonist, the course of moral discipline begins with the political virtues which precede purification, on which the ascent

is begun in earnest. The man learns here the value of order and measure and gets rid of false opinions. The Philosopher must qualify as a good "citizen" before aspiring to higher flights. The political virtues to be specially cultivated are:— contempt for filthy lucre, generosity, public spirit, wise political counsel, friendship, industry and all the cardinal virtues. After the political virtues comes purification, which is the first stage of the "ascent." "Purifying the soul" means detaching it from the Body and elevating it to the spiritual world; the Soul is to strip off its own lower nature as well as to cleanse itself from external stains; the teaching being "Retire into thyself, examine thyself, purify the Soul until Virtue shines before thy eyes." This Purification is a matter of Self-discipline, specially discipline of the thoughts. Much stress is not laid by Neo-Platonists upon asceticism or austerities; we should live so simply that the wants of the body are no interruption to our mental and spiritual interests. But asceticism was not altogether eschewed; as it serves the purpose of keeping the body "under" by diminishing its energy and activities. The rudimentary form of the Asceticism consisted in (1) abstinence from certain foods and (2) abstinence from marriage—life-long celibacy—as proof of Self-control (*cf. Naiṣṭhika-brahmachārī*) (Inge: *Philosophy of Plotinus*, pp. 164-165).

Of Repentance as a means of Purification there is little mention ; we are simply taught to make the best of our nature, which is fundamentally good. Most vice is caused by " false opinions," untrue valuation and ignorance of all kinds.

"Flight from the World" is recommended with the double motive of (*a*) liberating the Soul from the cares and pleasures of this life and (*b*) of making it invulnerable against troubles coming from outside. This " flight " consists in the renunciation of those things which the natural man regards as *Goods* ; these also include some painful emotions, such as extreme compassion which may ruffle the composure of the sage against his will. Happiness belongs only to the free man, and the free man is he who hopes nothing and fears nothing (Lucian). Freedom from bodily and mental disturbance was made the test of proficiency and the reward of discipline. Even suicide is not wholly condemned by Plotinus. The main thing is that man should preserve an emotional detachment. Purification is in one sense a stage through which the Soul must pass in order to reach the higher stage of enlightenment (Inge, p. 171).

The Philosophic life is morally the highest. The life of active philanthropy, without reference to anything beyond the promotion of human comfort and the alleviating of human suffering, should need further justification. The good life is an end in itself (Inge, p. 176).

All virtues are a preparation for contemplation; the object of contemplation is the Good, which is one of the names of the Absolute. The chief test of our really pursuing the Good is that the Good cannot be desired for any reason outside itself (Inge, p. 177).

The higher Life, Spirit and Happiness are identical—a good not extraneous to ourselves... ......The Perfect Contemplation is the interplay of Spirit and the Spiritual world; the quietness of Spirit is unimpeded activity; it acts what it contemplates. Contemplation itself is the highest action and necessarily expresses itself in moral conduct. Contemplation is activity which transcends the activity it directs.........The only proper action is purposive action, in which fortitude, high-mindedness and nobility are displayed. For Plotinus Contemplation is an intuition which inevitably leads to appropriate action. It is "Self-possession." It requires the use of a faculty which all possess but few use. Plotinus recommended "clear disciplined thinking," which gives us reality and also the idea of it. The "clear thinking" alone can lead to right action. We must try to realise the best part of our nature. The moral danger is that we should forget ourselves and God. Souls become what they contemplate. The end is unification; and unification is goodness. Sympathy is thus based upon the recognition of an actual fact, our membership of

one another. Sympathy is the natural result of real identity (Inge, pp. 177-186).

The highest stage is the Union of Spirit with Spirit. Plotinus lays stress upon cheerfulness of temper. "The good man is always calm, serene, satisfied; he is not moved by evil..........He disdains public worship—'Gods will come to me, I shall not go to the Gods.'"

Aristotle.

Moral Virtue is acquired by the repetition of the corresponding acts, as acts of any kind produce habits or characters of the same kind. These acts must be as reason prescribes..........Moral Virtue is closely concerned with pleasure and pain; man should be so trained from his youth up as to find pleasure and pain in the right objects. Virtue is a trained faculty or habit. Courage, Temperance, Liberality, Magnificence, High-mindedness, Truthfulness, Pleasantness, Truth, Friendliness, Modesty and Righteous Indignation are some of the moral virtues; in regard to every one of them we should choose the mean, the two extremes being always vicious (Aristotle's *Nicomechian Ethics*, Trans. Peter, Bk. II).

What makes men good is held by some to be Nature, by others, Training, by others, Instruction. What comes by Nature is not within our control. Instruction also cannot avail in all cases.

In fact even for deriving benefit from Instruction, the pupil's soul must be prepared by training to feel delight and aversion on the right occasions. For if he lives under the sway of passions he will not listen to the instructions. The character therefore must be formed so as to be in some way akin to virtue, loving what is noble and hating what is base (*ibid*, Bk. X).

Stoicism.

Zeno teaches us that "Life in agreement with nature" is the same as "Virtuous Life," virtue being the goal towards which nature guides us. This "nature" is both universal nature and the nature of man. Virtue is a harmonious disposition, choiceworthy for its own sake, not from any external motive.

The Primary Virtues are :—Wisdom, Courage, Justice, Temperance.

The Particular Virtues are :—Magnanimity, Continence, Endurance, Presence of Mind, Good Counsel (Laertius : *Lives of Eminent Philosophers*, p. 195).

Care of health and of sense-organs (p. 215) is the unconditional duty of man; love of fame, love of pleasure, etc., are infirmities of the Soul. Only three emotional states are good—Joy, Caution and Wishing. The wise man is passionless. The good are genuinely in earnest and vigilant

for their own improvement. They are God-like (p. 221). The Stoics approve also of honouring parents and brother, after the gods. The wise man will take part in politics if nothing hinders him (p. 225). Another tenet of the Stoics is the perpetual exercise of Virtue. Virtue can never be lost, and the good man is always exercising his mind which is perfect. Justice, Law and Right Reason exist by nature, not by convention (p. 233).

Of the three kinds of life—contemplative, practical and rational—we ought to choose the last; for a rational being is expressly produced by nature for contemplation and for action (p. 235).

The ideal life of the Stoic would be—20 years a boy, 20 years a youth, 20 years a young man, 20 years an old man (p. 329).

The Indian idea is thus stated :

आषोडशाद् भवेद् बालः त्रिंशत्तु तरुणः स्मृतः ।
पञ्चपञ्चाशकः प्रौढो वृद्धः प्रोक्तस्ततः परम् ॥

i.e., 16 years boyhood, 14 years youth, 25 years manhood, the rest old age.

Do not stir the passions—do not overstep the bounds of equity and justice. Have the same care of to-day and the future. Do not waste your life in troubles and pains. Do not be attracted by the pleasures of life (p. 337).

By Epictetus young men were urged to study Philosophy, as without Philosophy no one can be virtuous and do his duty (*Discourses*, Long, XVIII). A life according to nature results in social, philanthropic and contented state of mind. We see this social and philanthropic disposition in this that he opposes all selfishness; that he views marriage not only as the sole right and natural satisfaction of the sexual feelings, but also as the foundation of family, of state, and of the continuation of the human race (XX). This is what is meant by the Indian conception that the गार्हस्थ्य is at the root of the entire fabric of society in the world.

The contemplation of the order of things is the duty of man, but the purpose of the contemplation is that we may live the life that we ought to live (XXIII).

The foundation of the ethics of Epictetus is the doctrine that God must be venerated; offerings should be made to God (XXIV).

If God has placed us in any place we should not desert it. *Cf.*

स्वधर्मे निधनं श्रेयः।

The teaching of Epictetus briefly is that man ought to be thankful to God for all things, always content with what happens, for what God chooses is better than what man can choose (XXVI).

The right use of appearances is the only thing that the gods have placed in our power, and it is the business of the wise and good man to use appearances conformably to nature (XXVII).

A man must be careful and cautious in everything which is in the power of the will ; but in regard to externals, which are not in his power, man should be bold (XXX).

Education is the learning how to adapt the natural precognitions to the particular things conformably to nature. The beginning of Philosophy is man's consciousness of his own weakness and inability about necessary things (XXXI).

Those who have been fortunate in their parents and in their education, who have acquired good habits and are not greatly disturbed by the affections and the passions, may pass through life with little danger (XXXIV).

A man should marry, should beget children and discharge all the duties of a citizen. The philosopher is a messenger from God to men about good and bad things (XXXVIII).

Epictetus distinguishes the body from the Soul,—about purity. Since the gods are, by their nature, pure and free from corruption, so far as men approach gods by reason, so far do they cling to a love of purity. The first and highest purity is the purity of the Soul (XXXIX).

All wise men always live happily, perfectly and fortunately; they are hindered by nothing, embarrassed by nothing. There is melancholy, lust, fear and joy; also perturbations. All these proceed from light-mindedness. Wise men are free from them. A happy life does not seem to the Stoics more desirable or more deserving of being sought after, if it is longer than if it is short (Younge: *Cicero's Academics*, M. 189-197).

Modern Philosophy.

Coming to modern philosophy, we cannot help feeling that Ethics is being dealt with now too scientifically; Moral Virtues are being analysed as if they were so many chemical compounds, and the spirituality that lay at the root of all Ethics till the Middle Ages has all but disappeared. Things have gone so far that it would perhaps be no longer an exaggeration to say that there is no such thing now as "Ethical Discipline," and no moral qualities are now regarded as essential for a "Philosopher." Anybody who has read up a few philosophical books becomes entitled to the title of "philosopher," and this title no longer stands for the perfect specimen of humanity that used to be connoted by it in old Greece. One indeed feels tempted to assert that "there is no room for morality" in modern philosophy. There is plenty of talk about moral values and moral

virtues but all in the cold calculating mood; there is no warmth of spirituality behind the treatment and the feeling left behind is altogether cold and lacking in that warmth which ought to characterise all that deals with the highest and noblest concern of man.

Conclusion.

Returning to the point from which we started we cannot help feeling that a certain amount of thought-confusion is at the root of our modern scholars misunderstanding the exact intention of Indian Philosophy. In passing the criticism that they have passed, it is clear that they have drawn a sharp line of distinction between the end and the methods of our philosophy. Because on reaching the end of his Quest the Vedāntin passes beyond all distinction—even those of right and wrong,—it is inferred that there is no place for morality in that system: and even such a sympathetic scholar as Deussen speaks of the knowledge of Ātman as the 'icy cold breath which checks every development and benumbs all life.' It is forgotten that before a man reaches the stage passing beyond all distinctions he shall have to pass as we have seen—through a very strict course of discipline; and when once the goal—the knowledge of Ātman—has been reached, if further development is checked, it is simply because

there is no room for further development. But for the reaching of that stage, the man has to pass through the entire gamut of 'philosophical discipline,' which cannot be ignored on any point. On this point, as we have seen, all philosophers all over the world are agreed, and equally agreed they are regarding the highest end of man, which is to attain the 'godhead.' The paths may be diverse; but the process is very much the same and all the paths lead up to the same goal. We may therefore conclude with the words of the ancient hymn—

रुचीनां वैचित्र्याद् ऋजुकुटिलनानापथजुषाम् ।
नृणामेको गम्यस्त्वमसि पयसामर्णव इव ॥

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